

K. Freemasons

T H E
Pocket Companion

A N D
History of Free Masons;

C O N T A I N I N G

The Origin, Progress and Present State
of that ancient FRATERNITY;

Lists of the GRAND MASTERS and other Officers
of the Grand Lodges of England and Scotland;
Their Customs, Charges, Constitutions,
Orders and Regulations:

For the Instruction and Conduct of the Brethren,

T O W H I C H I S A D D E D,

The Institution of the Grand Lodge of
Scotland, Addresses to Masons,

W I T H

Lists of all the Regular Lodges in England and
Scotland; and many other Particulars for the
Use of the SOCIETY.

L O N D O N.

Printed for Brother Thompson in the Strand.

M D C C L X I V.



THE
HISTORY
OF
MASONRY.

CHAP. I.

*The state of masonry from the creation
to the flood.*

THE divine wisdom having resolved to form the world, and to reduce a wild *chaos* to a fair, regular, and permanent system, the almighty architect not only traced out the whole plan of the universe, but gave life and being, form and figure, to every part of what before had been a rude, indigested and immoveable heap of matter.

When the *fiat* for light was given, the dull, heavy and terrane parts of matter, which overclouded the *expansion*, obeyed the Almighty's command,

A

The History of

and began to range into form and order. Some subsided to the centre of the earth; but the lucid and fiery particles ascending higher, separated the light from the darkness, and made the first day and night, which became more lucid and serene by the work of the second day; when the waters were drawn off from the chaos, and dismissed to their several orbs and stations.

The delightful element of the air was disentangled and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furnished with grass for cattle, and herbs and fruit-trees for the nourishment of man. On the fourth day the same divine wisdom created the glorious orbs of the sun to rule the day, and the moon to rule the night, and likewise for the measure and computation of time. These great bodies thus set in order, he proceeded to the creation of the animal world; and began with fish and fowl, which the divine power formed out of such matter as was mixed and concocted with the water, and

gave them a prolific virtue, and a natural instinct for generation, to preserve their species, and to multiply their individuals; a virtue which he also bestowed on the terrestrial animals, both savages, tame creatures and creeping things.

All things necessary for man's felicity * being perfected, and so ordered and disposed as to contribute, in their several capacities, to his benefit and delight, then was man also created and introduced into the world in a manner and solemnity not unbecoming the Lord and Governor of it: A work so truly divine, that the power of no subordinate intelligence could be capable of it; and was not perfected without a peculiar consultation of the divine persons: The result whereof was to create man after the image of God; with a heart thoroughly instruc-

Year of the
world 1.
Before Christ
4040.

* The first Christians computed their time as the nations among whom they lived, till the year of Christ 532, when Dionysius, a Roman abbot, taught them to compute from the birth of Christ.

ted in the noble science of geometry, for his own improvement, and the instruction of his descendents, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a mind fortified to bear the Divine presence, qualified for the divine converse, fully illuminated by the divine spirit; and with a body indulged with the privilege of immortality, adorned with such comeliness and majesty as might challenge the rule and jurisdiction of this inferior world; and blessed with an universal harmony in all its faculties; an understanding fraught with all manner of knowledge; a will submitted to the divine pleasure; affections placed upon their proper objects; passions calm and easy; a conscience quiet and serene, with resplendent holiness and perfect felicity.

This happy state was but of short duration, by our first parents disobedience to the divine precept in Paradise, which much defaced the beautiful works of the creation; entailing sin, pain and death, upon their posterity:

With guilty shame they were forced to exchange fair Eden's garden for an uncultivated world, which produced nothing but what was the effect of toilsome labour; and where they had no other prospect than a sad variety of sorrow, care and trouble.

Even in this state, however impaired, we cannot, in any wise, suppose man to be ignorant of the liberal sciences, much less of geometry: For, ever since the fall, we find the principles of it in the hearts of his offspring, who thereby are enabled to trace the wisdom, strength and beauty, displayed in all the wondrous works of creation; and thence, with adoration, reflect them to their almighty and ineffable origin. And that though, after his expulsion from Eden, he and his posterity were entirely taken up in the invention, and making of what might be useful to fence them from the inclemency of the weather, and the brutal world, now at perpetual war with them; yet under these terrible circumstances, we must perceive, that, of all sublunary beings, man is the most a-

dapted to society, has the seeds of justice, kindness and benignity, (which are the sinews of concord and brotherly love) born with him, and implanted in his breast; that he has the gift of speech, whereby he can express his thoughts, impart his mirth, sorrows and secrets; communicate his counsels, and participate in compacts beneficial to himself and his fellow-creatures: And happy still in this, that God had not withdrawn from him his knowledge of geometry, by which several curious arts were invented, which to this day have been the glory of mankind, and an ornament to the world.

Hence it is, that there is in man a fund of industry, and a certain happy ingenuity in inventing arts and sciences, whether mechanical or liberal; all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not question but that the wise God, by implanting these singularities in our nature, intended, as another end of our creation, that we should not only live happily ourselves, and spend our time in beneficial occu-

pations, or agreeable amusement, but be likewise mutually assistant to each other, and instruments for the good of human society; which, in the scripture phrase, is to be all of one mind, having compassion one for another, and to love as brethren; as all that have been true and faithful have set an example to the free and accepted.

We may be very well assured, that Adam instructed his descendents in geometry, and the application of it to whatever crafts were convenient for those early times; without which, the children of men must have lived in woods, dens and caves, like brutes; or at best in some poor and wretched hovels of mud.

Cain, with his family and adherents, being expelled from Adam's altars, and pre-instructed in the principles of geometry and architecture, forthwith built a strong city, and called it Dedicate or Consecrate, after the name of his eldest son Enoch; whose race following this example, improved not only in geometry and masonry,

Year of the
world 129.

Before Christ
3875.

but made discoveries of several other curious arts: Thus Jabel first invented the use of tents, to order cattle, and building in stone and timber; Jubal was the first inventor of music and musical instruments; and Tubal Cain found out the art of forging and working metals, of making armour and warlike weapons, and was also famous for his great strength and skill in war.

The descendents of Seth came nothing behind those of Cain, in the cultivation of geometry and masonry: For Enoch, the fifth from Seth, who prophesied of the deluge and conflagration, lest these arts and sciences should slip out of the knowledge of men, raised two columns, one of brick, the other of stone, and inscribed their inventions upon them; that, if the pillar of brick happened to be overthrown by the flood, that of stone might remain; which Josephus tells us was to be seen, in his time, in the land of Siriad.

The enterprizing genius of man began to exert itself very early in the arts of astronomy, building, working in brass and iron, in music, and every

science useful and entertaining; and the undertakers were not limited by a short life. They had time enough before them to carry things to perfection; but whatever their skill, learning, or industry performed, all the remains or monuments thereof have long since perished.

None can doubt but astronomy, which must have been preceded by geometry, was invented from the commencement of time. As there is nothing more surprising than the regularity of the heavenly luminaries, it is easy to judge that one of the first curiosities of mankind was to consider their courses, and to observe the periods of them. It was not curiosity only that prompted men to apply themselves to astronomical speculations; necessity itself may be said to have obliged them to it. For if the seasons are not observed, which are distinguished by the motion of the sun, it is impossible to succeed in agriculture. If the duration of the month and year were not determined, a certain order could not be established in civil affairs, nor the days allotted to

the exercise of religion, fixed. Thus, as neither agriculture, polity, nor religion, could dispense with the want of astronomy, it is evident that mankind were obliged to apply themselves to the sciences from the beginning of the world.

The posterity of Seth, who had for some ages retained their integrity in the true worship of God, and a close application to the sciences, were at last infected with the same contagion of profaneness and immorality, as the race of Cain; so that all sorts of wickedness overspread the earth, and reigned triumphant: but at last ended in their destruction and extirpation by the deluge, in which all the human race perished, except Noah and his family. † Here was a dismal face of things; instead of the earth, adorned with the productions of nature, and the improvements of art, a watry desert appeared, which offered nothing to the view of heaven but the floating wrecks.

† Jared lived after his son Enoch 435 years, and died aged 962, A. M. 1422.

of man and his fellow-creatures, who were swept away with the common destruction: which was the most dreadful and amazing judgment, the most terrible and portentous catastrophe that nature ever yet saw.

C H A P. II.

The state of masonry from the flood to the building of Solomon's temple.

THE first piece of ma- Year of the
sonry that we know of flood 1.
immediately under divine Before Christ
direction, was the ark †, 2348.
wherein Noah and his three sons, Shem,
Ham, and Japhet, all true masons,
were preserved from destruction; all
the rest of mortals perishing. They
brought with them over the flood, and
afterwards communicated to their chil-
dren, geometry, and the art of build-
ing: and from these masons, or four
grand officers, all the present race of

† Gen. vi. 14. &c.

mankind are descended. The first thing he did upon his landing, was to build an altar, and offer a brunt sacrifice of every clean beast and fowl. God having accepted the sacrifice, blessed Noah, and gave him power over all living creatures, with a permission to eat them as freely as of the produce of the ground: however, he forbid him to eat the blood of animals, or to shed that of man; ordering him to punish the manslayer with death, and to people the world as fast as he could.

Year of the Being all of one language
 flood 101, and speech, it came to pass,
 Before Christ as the journeyed from the
 2247 east towards the west, they

found a plain in the land of Shinaar, and dwelt there together as Nochidæ, or sons of Noah, the first name of nations; and for fear of the bad consequence of seperation, they resolved to keep together; for which purpose, we find that great numbers of them assembled in the plains of Shinaar, to build a city and large tower; but as this was only in order to make themselves a name, and prevent their dispersion, God, for

their vanity, confounding their speech, occasioned that which they endeavoured to avoid; and hence this tower was called Babel, or Confusion. Upon the top of this tower was an observatory, by the benefit of which it was, that the Babylonians advanced their skill in geometry and astronomy beyond all other nations: for when Alexander took Babylon, Calisthenes, the philosopher, who accompanied him thither,

Year of the
flood 2017
Before Christ
331.

found they had astronomical observations for 1903 years backwards from that time, which carries up the account as high as the 115th year after the flood, and fifteen after the building of the tower of Babel. All which shews that, after the dispersion, they still carried with them the knowledge of masonry, and improved it to a great degree of perfection.

Nimrod or Belus, the son of Cush, the eldest son of Ham, and founder of the Babylonian monarchy, being grand master of all masons after the general migration, built many splen-

Year of the
flood 331.
Before Christ
2217.

did cities in Shinaar; and Ashur, the son of Shem, being driven by Nimrod out of Babylon, built the cities of Nineveh, Rechaboth, Kalah, Resen, and many others in Assyria. The learned mathematicians in those parts, who, in after ages, were called Chaldees and Magicians, cultivated the science and the art, under the patronage of the kings and great men of the east.

The confusion of tongues, which gave rise to the antient practice of masons conversing without the use of speech, hindered not the improvement of masonry in their several colonies; for the descendents of Shem in Asia, Ham in Africa, and of Japhet in Europe, left behind them sufficient vestiges to demonstrate their great skill in masonry. But of these, the Assyrians and Egyptians seem to have made the greatest progress in this royal art, as the walls of Babylon, and the pyramids of Egypt, two of the seven wonders of the world abundantly testify.

Year of the
flood 160.
Before Christ
2188.

Mitzraim or Menes, the second son of Ham, carried to, and preserved in Egypt, their original skill, and much

cultivated the art; for antient history informs us of the early fine taste of the Egyptians, by their many magnificent edifices, and great cities, as Memphis, Heliopolis, Thebes with a hundred gates, &c. besides their palaces and sepulchres, their obelisks and statues, the colossal statue of Sphinx, whose head was a hundred and twenty feet round, and their famous pyramids, the greatest being reckoned the first or earliest of the seven wonders of art after the general migration. Some say it was built of marble, brought from the quarries of Arabia; for there is no vestige of a quarry near it. Others call it of artificial stone made on the spot, most of them 30 feet long. The pile at bottom was 700 feet square, and 481 feet high; but others make it much higher: and in rearing it, 300,000 masons were employed for 20 years, as if all the people had joined in the grand design.

The Egyptians excelled all nations also in their amazing labyrinths. One of them covered the ground of a whole province, containing many fine palaces, and 100 temples, disposed in its se-

veral quarters and divisions, adorned with columns of the best porphyry, and the accurate statues of their gods and princes ; which labyrinth the Greeks long afterwards attempted to imitate, but never arrived at its extension and sublime.

The Assyrians and Chaldeans were the first of mortals after the flood, who applied themselves to the noble arts, according to Josephus, Pliny Diodorus, and Cicero.

Year of the
flood 428
Before Christ 1920.
But the arts which first
sprang, and afterwards flourished among the Chaldeans, were transferred out of Chaldea and Assyria to the Egyptians by Abraham. For when, at the command of God, he went forth from his native soil into Palestine, and from thence into Egypt, and perceived the Egyptians to be taken with the study of good arts, and to be of a very notable wit and capacity for learning, he communicated to them arithmetic and astronomy, and consequently geometry, which must of necessity go before astronomy : In which studies afterwards the Egyptians so flour-

rished, that Aristotle, [1 Metaph. c. 1.] affirms, though erroneously, that the mathematic arts were first found out in Egypt, by their priests, who by their employment, were at leisure for these things.

The descendents of Abraham, being sojourners and shepherds in Egypt, practised very little of architecture, except the building of tents, till about eighty years before their Exodus; when, by the over-ruling hand of providence, they were trained up to the building in stone and brick: and built for the Egyptians the two strong cities of Pithom and Raamasis, in order to make them expert masons, before they possessed the promised land, then famous for good masonry.

During the forty years peregrination of the Hebrews in the wilderness of Arabia, towards Canaan, God was pleased to inspire with wisdom of heart, Aholiab of the tribe of Dan, and Bezaleel of the tribe of Judah, who erected the glorious tabernacle, where the

Year of the
flood 774.

Before Christ
1574.

Year of the
flood 858.

Before Christ
1490.

divine Shechinah resided, and the ark of the covenant was deposited; which proved afterwards the model of Solomon's temple, according to the pattern God gave to Moses, on mount Horeb, who then became grand-master of the lodge of Israel, to which he gave wise regulations and charges; though the tradition thereof has not been transmitted down to us so perfect as might have been wished.

Year of the Flood 897. Before Christ 1451. Joshua succeeded in the direction: He marshalled the Israelites, and led them over Jordan, which God made dry for their march, into the promised land: And having finished his wars with the Canaanites, he fixed the tabernacle at Shiloh, and Ephraim, ordering the chiefs of Israel to serve their God, cultivate the land, and carry on the grand design of architecture in the best Mosaic style.

The Israelites made prodigious progress in the study of geometry and architecture; but were still excelled by the Canaanites, Phœnicians and Sidonians in the sacred architecture of stone, who being a people of happy genius

and frame of mind, made many great discoveries and improvements in the sciences, as well as in point of learning; though it is very probable they excelled much more in the labours of the hand than those of the head. The glass of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the product of their own country, and their own inventions: And for their extraordinary skill in working of metals, in hewing timber and stone; in a word, for their perfect knowledge of what was solid, great and ornamental in architecture, it need but be remembred, the great share they had in erecting and decorating the temple at Jerusalem; than which nothing can more redound to their honour, or give a clearer idea of what their own buildings must have been. Their fame was such for their just taste, fine design, and ingenious invention, that whatever was elegant, great or pleasing, was distinguished, by way of excellence, with the epithet of Sidonian; or for the artists to be men of Tyre: and yet the one temple, or tabernacle of the one true God at

Shiloh, exceeded them all in wisdom and beauty, though not in strength and dimensions.

Year of the flood 1096. The city of Tyre, Sor, or Tfor, was built by a great body of Sidonian masons from Gabala, under their grand-master, and proper princes or directors, who finished the lofty buildings of the city, with its strong walls and aqueducts, in a manner greatly to the honour and renown of those who had the conducting of this grand design.

Year of the flood 1221. The Phœnicians built, in a grand and sumptuous manner, the famous temple of Dagon, at Gaza, and artfully supported it by two slender columns, not too big to grasp in the arms of Samson; who pulling them down, the large roof fell upon 3000 of the lords and ladies of the Philistines, and killed them all, himself sharing the same fate.

Year of the flood 1292. In after times, Abibal, king of Tyre, repaired that city, and so did his son Hiram; under whom the king-

dom of Tyre was in a very flourishing condition. He also repaired and improved several cities in the eastern parts of his dominions; and being a mason, he took the direction of the craft upon himself, and became a sumptuous grand-master. He enlarg- Year of the
ed Tyre, and joined it to flood 1302.
the temple of Jupiter Olym- Before Christ
pius, standing in an island: 1046.

He also built two temples, one to Hercules, and the other to Astarte; with many other rich and splendid buildings.

During all this period, the Israelites, by their vicinity to the artists of Tyre and Sidon, had great opportunities of cultivating the royal art, which they failed not diligently to pursue, and at last attained to a very high perfection, as well in operative masonry, as in the regularity and discipline of their well formed lodges, which thro' all succeeding ages has hitherto suffered no change.

C H A P. III.

The state of masonry from the foundation to the consecration of the temple.

DAVID, king of Israel, through the long war he had with the Canaanites, had not leisure to employ his own craftsmen, or those he had obtained from his steady friend and ally, king Hiram of Tyre; for almost his whole reign was one continued series of wars, fatigues and misfortunes. But at length, having taken the city of Jebus, and strong-hold of Zion from his enemies, he set the craft about repairing and embellishing the walls and public edifices, especially in Zion, where he fixed his residence; and which was from him called the city of David: As also by him, or in his time, the old Jebus obtained the name of Jerusalem.

David, now worn down with years and infirmities, and drawing near his end, assembled the chiefs of his

Year of the
flood 1301.
Before Christ
1047.
Year of the
flood 1333.
Before Christ
3015.

people, and acquainted them with his design to have built a magnificent repository for the ark of God; having made great preparation for it, and laid up immense quantities of rich materials; as also plans and models for the different parts of the structure, with many necessary regulations for its future establishment; but found it was the divine will, that this great work should be accomplished by his son Solomon. He requested them to assist in so laudable a work, and they were not backward to fulfil his request; so that an amazing quantity of gold, silver, copper, and other metals, besides precious stones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

The king died soon after, in the 70th year of his age, after having reigned seven years in Hebron, over the house of Judah, and thirty-three over all the tribes.

Upon the death of David, and the succession of Solomon to the throne, the affection Hiram had ever

Year of the
flood 1336.
Before Christ
1012.

maintained for the father, prompted him to send a gratulatory embassy to the son, expressing great joy to find the royalty continued in the family. When these ambassadors returned, Solomon embraced the occasion, and wrote a letter to Hiram in these terms :

King Solomon to king Hiram, greeting.

‘ **B**E it known to thee, O king, that
‘ my father David had it a long
‘ time in his mind to erect a temple to
‘ the Lord; but being perpetually in
‘ war, and under a necessity of clearing his hands of his enemies, and
‘ making them all his tributaries, before he could attend to this great
‘ and holy work, he hath left it to me
‘ in time of peace, both to begin, and
‘ to finish it, according to the directions, as well as the prediction of
‘ Almighty God. Blessed be his great
‘ name for the present tranquillity of
‘ my dominions ! and, by his gracious
‘ assistance, I shall now dedicate the
‘ best improvements of this liberty and
‘ leisure to his honour and worship.

‘ Wherefore I make it my request, that
‘ you will let some of your people go
‘ along with some servants of mine to
‘ Mount Lebanon, to assist them in
‘ cutting down materials towards this
‘ building; for the Sidonians under-
‘ stand it much better than we do.
‘ As for the workmens reward or wa-
‘ ges, whatever you think reasonable
‘ shall be punctually paid them.’

Hiram was highly pleased with this letter, and returned the following answer:

King Hiram to king Solomon.

‘ **N**othing could have been more
‘ welcome to me, than to un-
‘ derstand that the government of your
‘ blessed father is devolved, by God’s
‘ providence, into the hands of so ex-
‘ cellent, so wise, and so virtuous a
‘ successor: His holy name be praised
‘ for it! That which you write for
‘ shall be done with all care and good-
‘ will: For I will give order to cut
‘ down, and export such quantities of

‘ the fairest cedars and cypress trees,
‘ as you shall have occasion for : My
‘ people shall bring them to the sea-
‘ side for you, and from thence ship
‘ them away to what port you please,
‘ where they may lie ready for your
‘ own men to transport them to Jeru-
‘ salem. It would be a great obliga-
‘ tion, after all this, to allow us such
‘ a provision of corn in exchange, as
‘ may stand with your convenience ;
‘ for that is the commodity we island-
‘ ers want most.’

Solomon was highly pleased with this answer of the Tyrian king, and, in return for his generous offers, ordered him an yearly present of 20,000 measures of wheat, and 20,000 measures of fine oil for his household, besides the same quantity of barley, wheat, wine and oil, which he engaged to give Hiram’s masons, who were to be employed in the intended work of the temple. Hiram was to send the cedars, fir, and other woods, upon floats to Joppa, there to be delivered to whom Solomon should direct, in order to be

carried to Jerusalem. He sent him also a man of his own name, a Tyrian by birth, but of Israelitish descent, who was a second Bezaleel, and honoured by his king with the title of father; and in 2 *Chron.* ii. 13. is called Hiram Abif. This inspired master was, without question, the most cunning, skilful and curious workman that ever lived, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder or designer, separately or together, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the temple, and its several appendages, were begun, carried on, and finished. Solomon appointed him, in his absence, to fill the chair, as deputy-grand-master; and in his presence, senior grand-warden, master of work, and general overseer of all artists, as well those whom David had formerly procured from Tyre and Sidon, as those Hiram

should now send. The fellow-crafts were ordered to be partitioned into lodges, of a certain number, with a master and wardens in each, to be duly paid, fed, and cloathed, and to take care of their succession. Thus a lasting foundation was laid of perfect harmony, love, and friendship; each knew his peculiar business and duty, and the grand design was vigorously pursued. The alliance between these wise and learned princes ended only with their lives.

Dius, the historian, tells us, that the love of wisdom was the chief inducement to that tenderness of friendship betwixt Hiram and Solomon; that they interchanged difficult and mysterious questions, and points of art, to be solved according to the true reason and nature of the matter in hand. Menander, of Ephesus, who translated the Tyrian annals out of the Philistine tongue into Greek, also relates, that when any of these propositions proved too hard for those wise and learned princes, Abdeymonus, or, Abdomenus, the Tyrian, called in the old constitu-

tions, Aymon, or Hiram Abif, answered every device that was put to him, 2 Chron. ii. 14. and even challenged Solomon, though the wisest prince on earth, with the subtlety of the questions he proposed.

To carry on this stupendous work with greater ease and speed, Solomon caused all the craftsmen, as well natives as foreigners, to be numbered and classed as follows, viz.

1. Harodim, princes, rulers or provosts, in number	300
2. Menatzchim, overseers and comforters of the people in working, that were expert master-masons	3300
3. Ghiblim, stone-squarers, polishers and sculptors; and Ishchotzeb, men of hewing; and Benai, setters, layers or builders, being able and ingenious fellow-crafts	80,000

Carried over

83,600

Brought over

83,600

4. The levy out of Israel, }
 appointed to work in Le-
 banon, one month in three, }
 10,000 every month, un- }
 der the direction of noble }
 Adoniram, who was the }
 junior grand-warden }

30,000

All the free-masons em-
 ployed in the work of the
 temple, exclusive of the
 two grand-wardens, were

113,600

Besides the Ish-Sabbal, or men of
 burthen, the remains of the old Ca-
 naanites, amounting to 70,000, who
 are not numbered among masons.

Solomon partitioned the fellow-crafts
 into certain lodges, with a master and
 wardens * in each ; that they might
 receive commands in a regular manner,
 might take care of their tools and jew-
 els, might be regularly paid every
 week, and be duly fed and cloathed,
 &c. and the fellow-crafts took care of

* According to the tradition of old masons,
 who talk much of these things.

their succession by educating entered apprentices. Thus a solid foundation was laid of perfect harmony among the brotherhood; the lodge was strongly cemented with love and friendship; every brother was taught secrecy and prudence, morality and good-fellowship; each knew his peculiar business, and the grand design was vigorously pursued at a prodigious expence.

When they were all duly marshalled, Solomon, who had been still adding immense quantities of gold, silver, precious stones, and other rich materials, to those which David had laid up before his death, put them into proper hands, to be wrought into an almost infinite variety of ornaments. The vast number of hands employed, and the diligence, skill, and dexterity of the master of work, the overseers and fellow-crafts, was such, that he was able to level the foot-stone of this vast structure in the fourth year of his reign, the third after the death of David, and the 480th after the children of Israel's passing the Red-sea. This Year of the magnificent work was be- world 2992.

Of the flood gun in mount Moriah, on
1336 Before Monday the second day of
Christ 1012. the month Zif, which an-
swers to the twenty-first of our April,
being the second month of the sacred
year; and was carried on with such
prodigious speed, that it was finished
in all its parts in little more than se-
ven years, which happened on the
eight day of the month Bull, which
answers to the twenty-third of our Oc-
tober, being the seventh month of the
sacred year, and the eleventh of king
Solomon. What is still more astonish-
ing, is, that every piece of it, whe-
ther timber, stone, or metal, were
brought ready cut, framed, and po-
lished, to Jerusalem; so that no other
tools were wanted or heard, than what
were necessary to join the several parts
together. All the noise of ax, ham-
mer and saw, was confined to Leba-
non, and the quarries and plains of
Zeredathah, that nothing might be
heard among the masons of Sion, save
harmony and peace.

The length of the temple, or holy

place, from wall to wall, was sixty cubits of the sacred measure; the breadth twenty cubits, or one third of its length; and the height thirty cubits to the upper cieling, distinct from the porch; so that the temple was twice as long and large every way as the tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and symmetry of the three dimensions in the temple are very remarkable, which are the proportions congruous to the three great concords in music, which must be a grateful proportion to the eye, as that harmony in music is so exceedingly ravishing to the ear. The oracle, or most holy place, was a perfect cube of twenty cubits, thereby shadowing the perfection of happiness. The great philosopher Aristotle says, that he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a square posture, without reproof. Besides, as the square figure is the most firm in building, so this dimension of the oracle was to denote the constan-

cy, duration, and perpetuity of heaven. The wall of the outer court, or that of the Gentiles, was 7700 feet in compass, and all the courts and apartments could contain 300,000 people. The whole was adorned with 1453 columns of Parian marble, twisted, sculptured, and voluted, with 2906 pilastres, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The oracle and sanctuary was lined with massy gold, adorned with all the embellishments of sculpture, and set with numerous, most gorgeous, and dazzling decorations, of diamonds, and all kinds of precious stones.

No structure was ever to be compared with the temple for its exactly proportioned and beautiful dimensions, from the magnificent portico on the east, to the glorious and venerable *sanctum sanctorum* on the west; with the numerous apartments for the kings, princes, sanhedrim, priests, Levites, and people of Israel; and the outer court for the Gentiles, it being an house

of prayer for all nations. The prospect of it highly transcended all that we are now capable to imagine, and has ever been esteemed the finest piece of masonry upon earth, before or since.

The old constitutions a- Year of the ver, that some short time flood 1356. before the consecration of Before Christ the temple, king Hiram 992.

came from Tyre, to take a view of that edifice, and to inspect the different parts thereof, in which he was accompanied by king Solomon, and the deputy grand-master, Hiram Abif; and, after his view thereof, declared the temple to be the utmost stretch of human art. Solomon here again renewed the league with Hiram, and made him a present of the sacred scriptures, translated into the Syriac tongue, which, it is said, is still extant among the Maronites, and other eastern Christians, under the name of the old Syriac version.

The temple of Jehovah being finished, under the auspices of the wise and glorious king of Israel, Solomon, the prince of architecture, and the grand-

master mason of his day, the fraternity celebrated the cape-stone with great joy; but their joy was soon interrupted by the sudden death of their dear and worthy master Hiram Abif; nor less was the concern of king Solomon, who, after some time allowed to the craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the lodge near the temple, according to the ancient usages among masons; and long mourned for his loss.

The fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time at Jerusalem, and survey its excellencies, as far as was allowed to the Gentiles; and they soon found, that the joint skill of all the world came infinitely short of the Israelites, in the wisdom, strength, and beauty of their architecture; when the wise king Solomon was grand-master of all masons at Jerusalem, and king Hiram † was grand

† The tradition is, that king Hiram had been

master of Tyre, and inspired Hiram Abif had been master of work; when true complete masonry was under the immediate care and direction of heaven; when the noble and the wise thought it their honour to be the associates of the ingenious craftsmen in their well-formed lodges; and so the temple of Jehovah, the one true God, became the just wonder of all travellers, by which, as by the most perfect pattern, they resolved to correct that of their own countries upon their return.

C H A P. IV.

The state of masonry from the consecration, to the destruction of Solomon's temple, and captivity of the Jews.

THE work of the temple being completed, the fraternity were next

grand master of all masons; but when the temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding the great architect of the universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedidiah, the beloved of God.

employed in carrying on other great works in Jerusalem, as also in building the house of the forest of Lebanon, with a large watch-tower, that looked on the road to Damascus; and several cities on the road from Jerusalem to Lebanon; the store-cities east and west of Jordan; the cities of Asor Magedon and Gazara, in the land of the Philistines: And last of all Tadmor, in the desert toward Syria, one day's journey from the Euphrates, and six from Babylon, called in later times by the Greeks, Palmyra, with a lofty palace in it: the vast and glorious ruins of this once great city, in marble pillars, arches, and other grand remains, has been at large described, and are seen by travellers to this day.

Year of the flood 1369. All these and many more costly edifices were finished Before Christ in the short space of thirteen years after the temple, by the care of 550 princes, or masters of work; for masonry was carried on throughout all the kingdom of Israel, and many lodges were constituted under grand-master Solomon, who, as the old constitutions relate, annually assem-

bled the grand lodge at Jerufalem, to preserve the cement of the fraternity, and transmit their affairs to the latest posterity.

Upon the decease of Solomon, many of his masons began to travel, and carried with them the high taste of architecture, with the secrets of the fraternity, into the several states of Asia and Africa, and also into Europe; for the tradition is, that they travelled to Hercules's pillar in the west, and to China in the east; and the old constitutions do moreover affirm, that one called Ninus, who had been at the building of the temple, brought the refined knowledge of the science and the art to Germany and Gaul.

Year of the
flood 1373.
Before Christ:
975.

In many places, being highly esteemed, they obtained special privileges; and because they taught their liberal art to the free-born only, they were called free-masons; constituting lodges in the places where they were employed in building, by the encouragement of the great, noble, and wealthy, who

soon requested to be accepted as members of the lodge, and brothers of the craft; till by merit, those free and accepted masons came to be masters and wardens. Then it was, that kings, princes and potentates, became grand-masters, each in his own dominion, in imitation of king Solomon, whose memory as a mason, has been duly worshipped, and will be, till architecture shall be consumed in the general conflagration; for he never can be rivall-ed, but by one equally inspired from above; so that the Gentile nations improved every where beyond expression, and became excellent masons.

Year of the
flood : 374.
Before Christ
974.

The division of Solomon's dominions into the kingdoms of Israel and Judah, did not much affect the fraternity, or disturb their lodges; for Jeroboam ordered them to build him two palaces, the one at Sichem and the other at Peniel, and also to make and erect the two curious statues of the golden calves, with temples for their worship, the one in Bethel, and the other in Dan, which were worshipped by the Israelites till

they were taken and carried away by Salmanefar and Tiglath-Pilefer. King Baafha built Tirzah for his palace; and king Omri built Samaria for his capital; where his fon king Ahab built a large and fumptuous temple for his idol Baal, afterwards destroyed by king Jehu, and a palace of ivory, besides many castles and fenced cities.

The people of Lesser Asia became excellent mafons, particularly at Sardis in Lydia, and all along the fea-coaft in their mercantile cities, and efpecially at Ephesus, where the old temple of Diana, which had been built in the days of Moses, and burnt down fome years after the death of Solomon, was now ordered to be re-edified in great fplendor. Accordingly the kings of

Asia refounded and adorned it with 127 pillars of the beft marble, in two rows, in the form of a double portico, each fixty feet high, and thirty-fix of them were of moft exquisite fculpture, by the direction of Drefiphon and Archiphron, the difciples of Solomon's travellers: but it was not finished till the days of

Hezekiah, king of Judah, by Demetrius, and Pæonius the Ephesian, having employed the craft for 220 years.

The temple of Diana was of the Ionic order, in length 425 feet, in breadth 220, with a duly proportioned height. This magnificent and admirable fabric became the third of the seven wonders of art, and the mistress of Lesser Asia; and which, for its astonishing workmanship, Xerxes, the avowed enemy of image worship, thought fit to leave standing, while he burnt all the other temples in his way to Greece.

Year of the flood. 1992. But on the same day that Alexander the Great was Before Christ born, after it had stood 365 356. years from the time of its being finished, this beautiful edifice was burnt to the ground by a villain, who thought thereby to transmit his name to posterity; for, upon being put to the rack, he acknowledged that his only view was, that by destroying so excellent a work, he might perpetuate his name, and make it be remembered in after-ages: whereupon the council of Asia made a decree, that no one should ever name him; but this made

himſo much the more remembered, ſo remarkable an extravagance ſcarce eſcaping any of the hiſtorians that have written of thoſe times. It was again re-built by the famous architect and deſigner, Denocrates, at the expence of the neighbouring princes and ſtates.

The Aſſyrian monarchs, ever ſince Nimrod and Ninus, had cultivated the royal art, eſpecially at their great Nineveh, down to Sardanapalus, who being beſieged by his brother Tiglath Pileſer, and his general Nabonaſſar, burnt himſelf, his family, and vaſt

Year of the
flood 1598.

Before Chriſt
750.

treafure, in old Nimrod's palace, in the twelfth year of Jotham, king of Judah; when the empire was partitioned between Tiglath, who ſucceeded at Nineveh, and Nabonaſſar, who reigned over Chaldæa.

Nabonaſſar, called alſo Beleſis and Baladan, was an excellent architect and aſtronomer; and during his whole reign, employed and encouraged the craft, particularly in build-

Year of the
flood 1601.

Before Chriſt

747.

ing the great Babylon, which is not mentioned by any author before Iſaiah, who

writes both of its rise and ruin. From the beginning of his reign, commeth the famous astronomical æra, which still bears his name. The science and the art long flourished under the Babylonian princes, and extended now to the remotest parts of Asia. About this time also we find that old masonry took a western course; for the disciples of Solomon's travellers, by the encouragement of princes and states in the west, built, enlarged, embellished, and adorned cities past number, particularly Constantinople, Rome, Ravenna, and many more in Greece, Italy, Spain and Gaul.

Year of the

flood 1608.

Before Christ

740.

The Syrians adorned Damascus, by the assistance of Solomon's masons, with a lofty temple, a royal palace, and a public altar of most admirable workmanship, which last so ravished Ahaz, king of Judah, that he caused a pattern thereof to be taken, and sent it to Urijah, the high-priest of Jerusalem; and upon his return, having removed the altar of the Lord out of its place in the temple, ordered this new altar to be set up in its stead.

Nebuchadnezzar captivated all the royal family, and flower of the nobles of Judah, especially of the more ingenious craftsmen, that were of the fairest countenance and quickest parts, laid waste the whole land of Israel; and with numberless other fine edifices, destroyed the glorious and inimitable temple of Solomon: For in the fifth month, on the seventh day of the month, *i. e.* towards the end of our July, came Nebuzaradan, captain of the guards to the king of Babylon, to Jerusalem, and after having taken out all the sacred vessels, and the two famous pillars that were in the temple, and all the riches that could be found in the king's palace and the city, he did, pursuant to the command of his master, on the tenth of the same month, set both the temple and city on fire, overthrew all the walls, fortresses and towers belonging thereto, wholly raising and levelling it to the ground, till he had brought all to a thorough and perfect desolation, after it had been finished and consecrated 416 years.

Year of the world 3416,
of the flood
1760, before
Christ 588.

Year of the
flood 1778.
Before Christ
570.

Nebuchadnezzar being now at rest from all his wars, and being in full peace at home, he applied himself with vast industry to the carrying on this great design, in finishing of his buildings at Babylon, and employed therein all the able artists of Judea, and other captives to join his own Chaldean masons; who, by their joint labour, made it the fourth of the seven wonders of art. The most famous works therein were the walls of the city, the temple of Belus, in which were placed the brazen sea, the pillars, &c. brought from Jerusalem, the palace and hanging gardens, the river, and the artificial lake and canals, made for draining that river. In the magnificence and expence of which works, he much exceeded whatsoever had been done by any king before him: and, excepting the amazing wall of China, nothing like it has been since attempted, whereby any one else can be equalled to him. This sumptuous grand-master also caused to be erected in the plains of Dura, a golden image of their

god Baal, sixty cubits high, and six broad; containing 7000 Attic drachmas of gold, according to Diodorus, which amounts to three millions and a half of our money.

The Jewish captives, after Nebuchadnezzar's death, kept themselves at work in regular lodges, waiting the appointed time of their deliverance; for Belshazzar being slain, Cyrus, the Persian, soon after removed the imperial seat to Susiana, in Persia, and thereby put an end to the Babylonian empire, after it had stood 209 years; and promised the Israelites great favour, and a speedy restoration to their own land.

Year of the
flood 1810.
Before Christ
538.

The Medes and Persians had much improved in the royal art, and had even outdone the Assyrians in masonry at Echbatana, which being repaired, beautified, and vastly enlarged by Deioces, king of the Medes, who reigned there with great wisdom, honour and prosperity, for above fifty years; during which time he constant-

Year of the
flood 1641.
Before Christ
707.

ly employed the fraternity, and it becoming a great city, he is, for this reason, by the Greeks, thought to be the founder of it. Also Susiana and Persepolis, with many more fine cities, were built before the Persians had overcome the Assyrians and Babylonians in war, where they had shewn admirable skill; but yet did not come up to the accuracy of the temple, and other structures of Solomon.

C H A P. V.

The state of masonry from grand-master Cyrus, to grand-master Seleucus Nicator.

Year of the
flood 1812.
Before Christ
536.

CYRUS, now king of kings, and founder of the Persian empire, issued out his decree for restoring the Jews unto their own land, and the rebuilding of the temple at Jerusalem; and constituted for his principal grand-master of Judea, Zerubabel, the son of Salathiel, under the title of Tir-

Shatha, by immediate commission from him. All the vessels of gold and silver brought to Babylon from Jerusalem, were, by this decree, ordered to be delivered by Mithredath, the king's treasurer, to Zerubabel, who carried them back to Jerusalem; the vessels that were at this time restored, amounted to 5400, the remainder was brought back by Ezra, in the reign of Artaxerxes Longimanus, many years after. But before the temple was half finished, Cyrus died, which then put a stop to the work, and afterwards by various artifices of his successors; yet in twenty years it was finished, Year of the which happened in the sixth flood 1832. year of Darius Hystaspes; Before Christ though far inferior to the 516.

temple of Solomon, either for extent or decoration, yet being in the true Solomonian style, it was the finest building upon earth. The Sidonians were frank and liberal towards this work, as in the days of Hiram, bringing down cedar-planks in abundance from Libanus to the sea-shore, and from thence into the port of Joppa, as they had been

ordered first by Cyrus, and after him by Darius. Here, also, the curious craftsmen held stated and regular lodges, as in the days of Solomon, associated with the master-masons giving lectures, and strictly adhering to good old usages.

Year of the flood 1828. Darius was a prince of wisdom, clemency and justice; and hath the honour to have his name recorded in holy writ for a favourer of God's people, a restorer of his temple, and a promoter of his worship therein; he was blessed with a numerous issue, a long reign, and great prosperity. In the time of his reign, first appeared in Persia, the famous Zerdusht or Zoroastres, the Archimagus or grand-master of the magians: He was called the teacher of all human and divine knowledge; and his disciples were great improvers of geometry and the liberal arts, erecting many palaces and fine temples in the empire, and long flourished in eastern Asia. A remnant of them are still to be found in Persia, and several parts of the east, who re-

tain many usages peculiar to the free masons; but they are not considered in a religious view, for every brother is left to liberty of conscience, being only strictly charged to maintain the cement of the lodge, and the articles of Noah.

Ahasuerus, called Artaxerxes Longimanus, having married the beautiful Jewess, queen Esther, became a great favourer of the Jews; and in the third year of his reign, he made a great feast in his palace of Suza; 'and the drinking was according to the law, none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure:' Est. i. 5. 8. He also appointed Ezra, the learned scribe, to succeed Zerubabel in the direction of the craft; who built many synagogues, as well in Jerusalem as in the other cities of Judea. And next to him Nehemiah, who built the strong walls of Jerusalem: He for that purpose divided his workmen

Year of the
flood 1838.
Before Christ
550.

Year of the
flood 1893.

Before Christ into classes or companies,
 455. more properly lodges, and
 assigned to each of them the quarter
 where they were to work, and their
 places of refreshment; but reserved to
 himself the reviewal and direction of
 the whole, in which he laboured so ef-
 fectually as to compleat the work, not-
 withstanding the utmost efforts of his
 enemies, both within and without the
 walls, to retard his design. While
 part of the craft were carrying on the
 building, the other stood to their arms
 to defend them against any sudden at-
 tack: and all had their arms at hand,
 even while they worked, to be ready
 at a signal given to draw together to
 any part where the enemy should be
 discovered to be coming upon them.

Year of the flood 1940. Darius Nothus gave leave
 Before Christ 408. to Sanballet, the Horonite,
 the Samaritans, to build a
 temple upon mount Gerizim, near Sa-
 maria, and so far insinuated himself
 into the favour of Darius, as to pro-
 cure the high-priesthood for Manasses,
 his son-in-law, and brother to Jaddua

the high-priest of Jerusalem. This temple stood in splendour till demolished by John Hyrcanus, who levelled the city and temple with the ground; and compelled all the Idumæans to conform to the law of Moses. After Nehemiah, the high-priest of Jerusalem was usually the provincial grand-master of Judea, as well under the Persians as the Greeks and Romans.

Under Darius Ochus, Mausolus king of Caria, in Lesser Asia, died, which accident was rendered famous by the great grief which Artamesia, who was both his sister and his wife, expressed for his loss. Before the di- Year of the
ed, she took care for the e- flood 1995.
recting that famous monu- Before Christ
ment for him at Halicar- 353.

nassus, which was reckoned the fifth of the seven wonders of the world, and from whence all monuments of more than ordinary magnificence are called Mausoleums. It was in length from north to south sixty-three cubits, in circuit 411 feet, and in height 140 feet, surrounded with 136 columns of most admirable sculpture; and the

fronts, east and west, had arches 73 feet wide, with a pyramid on the side-wall, ending in a pointed broach, on which was a coach with four horses of one marble stone. All was performed by the four best masons of the age, Scopas, Leochares, Timothæus, and Briax.

After the erection of Solomon's, or as some think, the second temple, the royal art was brought into Greece, where the craft was encouraged to the utmost, and geometry every where cultivated with uncommon industry; many noble structures were erected, which to this day shew their former magnificence and grandeur, though many of those early performances of the Greeks in architecture have been lost in the ruins of time.

Year of the Flood 1801. The Greeks, however, were not very famous for their high taste in the royal art, till the time of Thales the Milesian, who was the first that brought geometry with very great improvements out of Egypt into Greece. Pythagoras, the scholar of Thales,

also travelled into Egypt, and from thence to Babylon, in which countries he continued twenty-two years, became the disciple of Zoroastres, and acquired all the learning of the Magians, as well as the law of Moses, and the sacred writings from the Babylonian Jews. Upon his re- Year of the
turn into Greece, he be- flood 1832.
came the head of a new sect, Before Christ
and also formed an academy 516.

or lodge of good geometricians, to whom he communicated the secrets of the science and the art, and all the usages of the free masons; and soon after discovered, with many other propositions, the forty-seventh of the first book of Euclid, which, if rightly understood, is not only the foundation of masonry, but of all proportions and dimensions whatsoever. This by masons is called his Eureka, because they have it by tradition that he was the inventor of it.

After the death of Pythagoras, geometry was the darling study of the Greeks, and their learned men reduced the noble science to the use of in-

genious mechanics of all sorts, that perform by geometry, as well as the operators in stone and brick. And as masonry and geometry now went hand in hand, many lodges appeared, especially in the Grecian republics, where liberty, trade and learning, flourished; especially at Sicyon, Athens and Corinth, and the cities of Ionia, till they brought to full perfection their beautiful Doric, Ionic, and Corinthian orders in architecture.

Year of the It would require a large
 flood 1909. volume to describe all the la-
 Before Christ mous buildings with which
 439. the city of Athens only was
 adorned: It was under the long and
 glorious government of Pericles, that
 Athens, enriched with temples, porti-
 coes and statues, became the admira-
 tion of all the neighbouring states, and
 rendered herself almost as illustrious
 by the magnificence of her buildings,
 as she was for the glory of her exploits
 in war. Thus were the Athenians
 inspired with a taste for all the fine
 arts: for Pericles set all the able hands
 to work, and raised so lively an emu-

lation among the most excellent craftsmen in every kind, that, solely intent upon immortalizing their names, they used their utmost endeavours, in all works committed to their care, to excel each other, and to surpass the magnificence of the design, by the beauty and spirit of the execution. It might have been believed, that there was not a single building, but must have required a great number of years, and a long succession of men to complete it: And yet, to the astonishment of every body, they were all carried to so surprising a degree of perfection under the government of one man, and that too in a very few years, considering the difficulty and excellency of the workmanship.

Such was the great perfection that the fine arts had now attained to in Greece, that to attempt to particularize the arts, or enumerate the artists, would baffle all description.

Greece abounded every where with the most famous and expert architects, masons, sculptors, statuaries, painters, designers, philosophers and academists;

from whose subtleties in art, and improvement in all the liberal sciences, the fellow-crafts were taught to be the best operators upon earth. All the excellent painters and philosophers are in the list of ancient architects; they all taught geometry, and many of them practised operative masonry; and being gentlemen of great repute, they were generally at the head of the craft, who by their fine designs and drawings, as well as their prudent government of the lodges, bred up many able artists. By a law in Greece, no slave was allowed to learn the seven liberal sciences, or those of the free-born: These, according to the old constitutions, are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy; so that in Greece also, we find the fraternity were called free-masons; and in their many lodges, the noble and learned were accepted as brothers at this time, and afterwards for many ages.

Year of the	Alexander the Macedo-
Good 1014	nian, having overcome Da-
Before Christ	rius Codomannus at the Gra-
334.	nicus, and in the battles of

Iffus and Arbela, taking Tyre and Gaza, soon over-ran all Egypt; when poor Darius flying into Bactria, was there murdered by one of his own generals: After a continuance of 207 years, in him ended the Persian, and in Alexander began the Grecian empire. In one of Alexander's drunken frolicks, he burnt the rich and splendid city of Persepolis, which was truly a city of palaces in the best stile; but all its beauty and splendour could not preserve it from the inebriated fury of this insolent disturber and common enemy of the human race; by no means to be allowed to rank in the lists of true masons.

However, his architect and geometer, the renowned Denocratis, prevailed with him to perform some grand design, and to encourage the fraternity: he proposed to him to dispose mount Athos into the form of that prince's statue, with a city in one hand, and in the other a large lake to water that city; but this great design never took effect. The ambition of Alexan-

Year of the
flood 2016.
Before Christ
332.

der prompted him to the building of a new city in Egypt, in a very convenient place over against the island of Pharos, and called it Alexandria, which thenceforth became the capital of that kingdom. It is remarked by Varro, that at the time of building Alexandria, the use of the papyrus was first found out, and used in that city by the fellow-crafts, to draw out their designs and plans for different parts of their work, and other uses. The papyrus, in its proper signification, is a sort of great bulrush, growing in the marshes of Egypt, near the Nile. It runs up into a triangular stalk, to the height of about fifteen feet, and is usually a foot and a half in circumference. These, when flaked and separated from the stalk, made the paper used by the ancients, and which, from the name of the tree that bore it, they called also Papyrus. The manner how it was fitted for use may be seen in the eleventh and twelfth chapters of the thirteenth book of Pliny's natural history. Denocrates was the architect thereof, having first drawn a plan of the city,

with its walls, gates and streets, and Alexander left him to perfect the said work according to his plan; which afforded ample employment for the craft. But Alexander dying drunk at Babylon, left his empire to be parcelled out by his generals; when Seleucus Nicator reigning at Babylon, became an excellent grand-master: He built the great city of Seleucia for his deputy in the east; and Antioch in Syria, for his own capital residence, in the west; and soon after many other cities in Lesser Asia.

Year of the
flood 2025.
Before Christ
323.

C H A P. VI.

The state of masonry from Seleucus Nicator to the death of Herod the great.

MASONRY flourished most in Egypt where the Grecian architecture was highly admired, and where Ptolemy Soter, another of Alexander's generals, had set up his throne. Euclid, the famous geometer of Tyre,

Year of the
flood 2044.
Before Christ
304.

came to the court of Ptolemy Soter, and was by him encouraged to collect the scattered elements of geometry; and he accordingly digested them into such order, improved and demonstrated them so accurately, as to have left no room for any others to exceed him therein; for which his memory will ever be fragrant in the lodges. According to the old constitutions, Ptolemy, grand-master, with his wardens, Euclid the geometrician, and Straton the philosopher, built his palace at Alexandria, and the curious museum, or college of the learned, with the library of Bruchium near the palace, that was filled with 40,000 manuscripts, or valuable volumes, before it was burnt in the wars of Julius Caesar.

Year of the flood 2064. The succeeding king of Egypt, Ptolemy Philadelphus, finished the famous tower in the island of Pharos, that was begun by his father, which became the sixth of the seven wonders of art, and built the Heptastadium, or seven furlong bank, for joining the said island to the continent.

This famous piece of architecture served as a light-house for the harbour of Alexandria: It was built under the direction and care of his grand-wardens, Dexephanes of Cnidus, and his son Sostratus. Philadelphus also founded the city of Mios Hermus, or the Red Sea; built the temple of Venus, in Crete, and rebuilt old Rabbah, of the Ammonites, calling it Philadelphia: Nay, he was so excellent an architect, that all fine masonry for some years was called Philadelphian, in honour of this prince.

Ptolemy, the son of Philadelphus, called Euergetes, Year of the Flood 2122. succeeded, and was the last Before Christ 245. good grand-master in Egypt: His wardens were his two learned librarians, Eratosthenes of Cyrene, and Appolonius of Rhodes. The library of Brucheum being near full, he erected another at Seraphium, which in time contained 300,000 manuscripts, and Cleopatra afterwards added 200000 more, from the library of Pergamus, given to her by Marc Antony: But all this vast library was burnt by the ignorant, stupid and besotted Saracens,

when they took the city of Alexandria, to the irreparable loss of the learned. It had often been rifled on the revolutions and commotions that happened in the Roman empire; yet it was as often repaired and replenished again with its full number of books, till this its final destruction by the Saracens. This happened as follows: Johannes Grammaticus, the famous Aristotelian philosopher, being then living at Alexandria, and having much ingratiated himself with Amrus Ebnol As, the general of the Saracen army, and by reason of his great learning, made himself acceptable to him, he begged of him the royal library; to this Amrus replied, that it was not in his power, but was wholly at the disposal of the Caliph, or emperor of the Saracens, to whom he would write about it; who returned for answer, that if those books contained what was agreeing with the Alcoran, there was no need of them, for that alone was sufficient of itself for all truths; but if they contained what disagreed with the Alcoran, they were not to be endured; and therefore he ordered, that whatsoever the contents of

them were, they should all be destroyed: whereupon being distributed among the public baths, they served as fuel for six months to heat all the baths of Alexandria; which shews how great the number of them was, and what an inestimable treasure of learning was wholly destroyed.

The glorious temple of Cyzicus, upon the Hellespont, had threads of beaten gold entwined on the insides, of exquisitely polished marble-stones, that cast a most dazzling lustre on all the pillars, statues and images in the temple: Besides the curious eccho of the seven towers at the Thracian gate of Cyzicus, and a large town-house, without one pin or nail in the carpenter's work, so that the beams and rafters could be taken off, and again put on without laces or keys to bind them.

The Rhodians employed Year of the
the famous architect, Cha- flood 2048.
res of Lindus, to erect the Before Christ
great Colossus at Rhodes, 500.
which employed him and his craftsmen
for twelve years. It was esteemed the
last of the seven wonders of art, and

the greatest human statue under the sun, to which it was dedicated. It was seventy cubits high, and duly proportioned in every part and limb, striding over the harbour's mouth, and wide enough to receive between its legs the largest ships under sail, and appeared at a distance like a high tower. It was thrown down by an earthquake after it had stood 66 years, and lay where it fell for 894 years more; till at length, in the year of Christ 672, Moawias, the sixth caliph of the Saracens, having taken Rhodes, sold the brass to a Jew merchant, who loaded with it 900 camels, and allowing only 800 pound weight to every camel's burden, the brass of this Colossus, after the waste of so many years, by the rust and wear of the brass itself, and the purloinings and embezzlements of men, amounted to 720,000 pounds weight.

The Greeks continuing to propagate the science and the art in the very best manner, other distant countries began to follow their example, especially the Carthaginians and Sicilians, who now began to vye with the Greeks; and

most of all at Syracuse, under the great and learned geometrician, architect, mechanic and engineer, Archimedes, who was unfortunately slain. Year of the in Syracuse, when that city flood 2141. was taken by Marcellus: Before Christ Many of the Greek, African 207. and Sicilian masons, had now travelled into the north and west of Europe, and propagated their useful art in Italy, Spain, and the Balearic islands; every where being well received, and cordially entertained. In all nations hitherto, we find the masons, above all other artists, to have been highly favoured by the eminent and noble, who wisely joined the lodges, for the better conducting of their various undertakings in old architecture.

The Tuscans, who had long imitated the Greeks in arts and sciences, instructed the Romans in the sciences and the improvement of architecture: for Marcellus about this time Year of the erected his famous theatre, flood 2115. with a temple to virtue, and Before Christ another to honour; and 29. when, under Scipio Asiaticus, they be-

held with astonishment the Grecian and Asiatic buildings standing in full splendour, they resolved to imitate the same, especially after the destruction of Carthage and Corinth. In a short time were built the palace of Paulus Emilius, the triumphal arch of Marius, the three amazing theatres of Scæurus, the library of Lucullus, the theatre of Pompey, with his palace and temple of victory; the great circus of Julius Cæsar, and his fine palace and temple of Venus: Cæsar intended, after the reduction of the Parthians, as grand-master of the Roman republic, to have employed the craft in many other great works in Rome, but was basely murdered by Brutus, and others, before he had put those great designs in execution: His death was soon followed by the conquest of Egypt, the death of Cleopatra, and end of the Grecian monarchy; and the commencement of the Roman empire, by the victory Augustus gained over Pompey at Actium.

Rome became now the centre both

of learning and supreme power, under Augustus the illustrious Year of the grand-master, with his deputy Agrippa; who erected the great portico of the Pantheon; and his principal warden, the learned Vitruvius, became the father of true architecture by his admirable writings. This mighty patron employed the fellow-crafts in repairing the public edifices after the wars, and in building the bridge of Arminium, the temple of Apollo, of Mars the Avenger, and of the Rotundo, called Galluccio, the great forum, and his own principal palace, ~~the~~ fine mausoleum, the statue in the capitol, the curious library, and the park: and the eminent following his example, built above 100 marble palaces fit for the greatest kings; whereby many lodges were constituted in the city and suburbs: so that Augustus justly said, when dying, I found Rome built of brick, but I leave it built of marble. The remains of ancient Rome are so just and elegant, that they are the best patterns of true masonry extant, being all the old Grecian architecture in epitome.

Year of the
 flood 2311.
 Before Christ
 37.

The Asmonæan princes, and the high-priest of the Jews, had been grand-masters, and had the direction of the fraternity for many years in Judea; till Herod, the Idumæan, came to be king, who, by cutting off the Asmonæans, made the Sanhedrim useless, and set up high priests at his pleasure; and after the battle of Actium, being reconciled to Augustus, he began to shew his mighty skill in masonry, and became an excellent grand-master, or patron of the lodges; sent for the most expert fellow-crafts of Greece, to assist his own masons, and soon built a splendid Grecian theatre at Jerusalem, and rebuilt Samaria, which he called Sebaste, with a little, but most delicate temple, like to that of Jerusalem. He made Cæsarea the best harbour of Palestine, and built a temple of white marble at Paneas, together with the cities Antipatris, Phasaelis and Cypron, and the admirable tower of Phasael at Jerusalem, larger in dimensions than the Pharus of Alexandria.

Herod being in full enjoyment of peace and plenty, formed a design of new building the temple at Jerusalem, whereby he thought he should not only reconcile to himself the affections of the Jews, but also erect a monument of lasting honour to his own name. The temple built after the return of the Jews from the Babylonish captivity, though an admirable building, fell much short of that of Solomon's in the height, magnificence, and other particulars; and 500 years being elapsed since its erection, several decays had happened to it, both by the length of time, and also by the violence of enemies. For the amending and repairing of all those defects and decays, Herod proposed to build the whole temple anew, and, in a general assembly of the people, offered to them what he intended. But when he found them startled at the proposal, to deliver them from their fears, he told them that he would not take down the old temple, till he had all the materials ready for erecting a new one in its place; and

Year of the
flood 2329.
Before Christ
19.

accordingly he did forth-
with set himself to make all
manner of preparations for
it, employing therein 1000
waggons for carrying off the stone and
timber; 10,000 masons, besides la-
bourers, to fit all things for the build-
ing, and marshalled them into lodges,
under 1000 priests and Levites, skilful
in all parts of architecture, to super-
vise and direct them in the work, him-
self acting as grand-master, with his
wardens, Hillel and Shammai, two
learned Rabbins of great reputation.
By these means, in two years time, he
had got all things ready for the build-
ing, and then, and not before, did he
pull down the old temple to the very
foundations.

The foot stone of the new temple
was levelled just forty-six years before
the first passover of Christ's personal
ministry, at which time the Jews told
him, *John ii. 20.* 'Forty and six years
'hath this temple been in building.'
For although then forty-six years had
passed from the time it was begun, yet
that part which was most properly the

temple, that is, that which contained the holy place, the holy of holies in the east, and the porch in the west, through which was the passage leading to both, were finished at an amazing cost in the short space of one year and six months, and the rest designed by Herod, in eight years more: Year of the when the fraternity cele- flood 2341.
brated the cape-stone with Before Christ great joy, and in due form; 7.
and the king solemnized its dedication with great pomp and expence; and the day appointed for it falling in with the day of the year when he first received the crown, augmented the solemnity.

Josephus describes the temple of Herod (lib. xv. cap. 14.) as a most admirable and magnificent fabric of marble, set off with the greatest profusion of rich and costly decorations, and the finest building upon earth since the days of Solomon; being much larger than the temple of Zerubabel, besides the advantage of the Grecian style, and the Corinthian order of architecture, with all its later improvements.

While Herod was accomplishing these great works in Judea, the temple of Janus was shut up at Rome, being only the fifth time of that ceremonial since the building of that city; and at this time there was a general peace over all the world, and so continued for twelve years together; which was a very proper prelude for ushering in his coming who was the Prince of Peace; for at Year of the this period, Jesus Christ, world 4000, Emmanuel, the great architect of the flood test of the Christian church, 2344, before was born at Bethlehem of Christ 4.

Judea. This transcendent event fell out the fourth year before the vulgar Christian æra, the 4000th year of masonry, the twenty-third of king Herod, and the twenty-sixth of Augustus, after the conquest of Egypt.

Some months after the birth of Christ, king Herod died, and notwithstanding his vast designs, and prodigious expence in masonry, he died rich.

During the long reign of Augustus, the craft we have seen was well cultivated, and worthy craftsmen every where employed and encouraged, as

well in Europe as in Asia, till his death, which happened at Nola, in Campania, after a glorious reign of 44 years.

C H A P. VII.

The state of masonry from the birth of Christ to the restoration of the Augustan style in Italy.

TIBERIUS, the colleague of Augustus, having attained to the imperial throne, became a patron and encourager of the fraternity; and under him also the Lord Jesus Christ was crucified without the walls of Jerusalem, by Pontius Pilate, the Roman governor of Judea, and rose again the third day for the justification of all that believe in him: Tiberius afterwards banished Pilate for his injustice to Christ. The Augustan style was much cultivated, and the expert craftsmen met with great encouragement; and that even by Nero,

Year of the world 4036.
Of the flood 2380. After Christ 34.

Year of the world 4073. Of the flood 2417. After Christ 70.

who raised his own statue of brass, 110 feet high, and a most glorious gilded palace; and also by Vespasian, who sent his brave son Titus to subdue the Jews, and take Jerusalem, when a soldier in the sack of the town, contrary to the orders of that generous and noble conqueror, set fire to the temple; soon after that, the whole city was levelled with the ground, not one stone being left upon another, and the conqueror ordered a plow to pass over the ruins thereof, as a testimony of its irrecoverable state and final desolation, agreeable to the prophecies that foretold its destruction.

Upon the return of Titus from the overthrow of the Jewish nation, he caused a triumphal arch, adorned with splendid engravings and sculpture, to be built, and soon after his noble palace, with the famous statue of Laocoon of one stone. Domitian built the temple of Minerva, and rebuilt that of Jupiter Capitolinus, which he overlaid with plates of gold: He also built a palace more rich and grand than that

of Augustus. Trajan, by After Christ his warden, the renowned ^{114.}

architect Apollodarus, laid a wonderful bridge over the Danube, built a noble circus and palace, two triumphal arches, and his famous column, that exceeds all admiration, being 128 feet high, and the ascent to the top of it by 123 stairs, with forty-four windows.

The ashes of this emperor were put into an urn, and repositied in the top of this stately column: It was, moreover, adorned with figures in *basso relievo*, ascending in spiral lines from the base to the capital. The Roman columns were not wont to be raised without some mystical signification or other, and in this respect they followed the inventions of the Solomonian and Egyptian masons; some being monuments of stability and firmness, some of famous and noble achievements; and others of captivity, reproach and overthrow. Adrian, who After Christ was a learned designer, and ^{130.}

operative mason, repaired the public buildings, built the Roman wall in Britain, an amazing work; a commodi-

ous bridge at Rome; and his famous mausoleum, with exact colonading: and thus flourished the royal art down to Constantine the Great, who reared, After Christ at Rome, the last triumphal 306.

arch of the Augustan style; for he removed his throne to Bizantium, which he named Constantinople, with all the portable monuments of art from Italy, and the best artists, to embellish his new metropolis, that, together with the craft of masonry, flourished till the empire was partitioned between Valentinian in the west, at Rome, and Valens in the east, at Constantinople.

After Christ To the empire of the east 378. succeeded Theodosius the Great, who gloried in being patron of all the designers and operators, the same as grand-master, and loved them so well, that, by a law, he exempted all the craft from taxation: he stopped the career of the northern nations, who had over-run the polite world like a deluge, with the most ferocious rage, and the grossest ignorance, defacing and destroying all the noble monu-

ments of antiquity, and all appearances of the liberal arts and sciences, being the declared enemies of literature. Theodosius became sole emperor of the east and west, but unhappily partitioned it again between his two sons, Honorius and Arcadius, the latter of whom enriched the city of Constantinople with many superb structures, and a lofty pillar, with a flight of stairs in the heart of it, 147 feet high. Theodosius, the younger, also enriched the same city with many statues, columns and obelisks, being the spoils of war from Greece, Egypt and Asia; and employed the craft in repairing and erecting some additional works to the great church of St. Sophia.

Justinian I. supported the After Christ
lodges of artists or crafts- 526.

men, and restored the whole Roman empire almost to its former greatness and glory: for, in pure zeal for the Augustan style, and all noble sciences, now in the extremest peril of being lost, he sent his general, the brave and renowned Belisarius, with a powerful army against Totila the Goth, who

with a multitude of savages had taken old Rome, and set it on fire, which continued burning for thirteen days together, when about two thirds of that lofty city was laid in ashes, or levelled with the ground; and must all have undergone the same fate, but that After Christ the dastardly crew were forced to fly on the approach of Belisarius. But what they had demolished, soon brought on the destruction of the rest; so that at this period may be fixed the total departure of arts and learning from Italy, and the west; the Augustan style, with all its noble improvements, the worthy craft of masonry, and the harmony of the lodges being, by Gothic ignorance, overthrown and forgotten.

After Christ Justinian collected the body of the civil law, which, by the judgment and industry of Trebonian and other coadjutors, was digested into the form we now have it: he also expended thirty-four millions of gold in rebuilding the church of St. Sophia, which he intended should equal, if not excel, the temple of Solo-

mon, but in vain. This emperor caused the eyes of Belisarius to be put out, and otherways so persecuted him, that he was forced to beg at the great gate of St. Sophia, *Date obolum Belisario, quem virtus extulit, invidia depressit* *: Many great and noble actions were performed by Justinian, but all of them will not wipe off his savage ingratitude to so worthy a man.

From this period, the sci- After Christ
ence and the art began to 565.
decline apace in the east, as we have
already observed it had done in the
west; bloody persecutions and wars
were for several ages carried on, and
most of the emperors murdered by their
successors; with millions of brutal ac-
tions, that degraded and disgraced the
Christian name: Their wickedness did
not, however, go unchastised; for the
Mahometans now began to After Christ
be very powerful, and every 622.
where triumphed over their wretched
and wicked opponents, and with fire

* Give a halfpenny to Belisarius, whom virtue
hath raised, and envy depressed.

and sword overthrew all the glorious monuments of art in their way: every thing that had the least appearance of elegance, or places dedicated to learned uses, were assuredly doomed to immediate destruction. So that arts and sciences, with the craft of masonry, After Christ now suffered more in Asia 710.

and Africk, than at any period of time before; and the Augustan style in the east is thereby, in all probability, buried in oblivion for ever.

Thus that noble, just and beautiful manner of building, was quite lost, and the very principles thereof forgotten; for when the Goths, and those conquered by them, began to affect stately structures, their architecture, which probably they had but at second hand from the Arabs and Moors, became so coarse and artless, that the greatest of their architects knew nothing of just designing; they wanted both heads and hands to imitate the ancients, yet hammered out a style of their own, called Gothic; the remaining monuments of which, loaded with vast improprieties, are evidences of the

ignorance of the architects : so far indeed they differed from the ancients in their proportions and ornaments, that its columns are either too massy, in a form of vast pillars, or as slender as poles, having capitals without any certain dimensions, carved with the leaves of branch-ursin, thistles, coleworts, &c. and likewise adorned with expensive carvings, and costly, though lamentable imagery, without any of that august beauty and just symmetry which the fabricks of the ancients entertain us with ; yet it must be owned, that the endeavours of the Gothic craftsmen to supply the want of good old skill, with their numerous and costly decorations for that purpose, was very laudable, and manifested their great esteem for the royal art, and have, it must be confessed, rendered their structures very venerable and magnificent, though bearing no comparison with the true high taste of the Grecian or Roman style.

Charlemagne laboured stre- After Christ
nuously to restore ancient 771.
architecture, kept up some lodges, and

gave great encouragement to the craft; the French made also very great progress in the same grand design, under Hugh Capet. His son Robert vigorously prosecuted the design of his father, and by degrees old architecture was run almost into as great an excess of delicacy, as the Gothic had done before in massiveness.

After Christ True masonry began to
1013. revive again in Tuscany,

where Buschatto, the Greek, began a faint imitation of the ancients in the church of St. John, at Pisa, and formed a new lodge there. Il Buono made

a farther progress therein at Ravenna, After Christ and built the steeple of St.

1152. Mark, at Venice. He was succeeded by a great number of able masters, who spread the royal art all over Italy. But the Gothic style was not quite left off at Florence, where a learned lodge of designers was established, till Brunelleschi, having studied at Rome the beauty and justness of the old Roman buildings, there standing or pro-

After Christ strate, returned and estab-
1400. lished the compleat use of

the Doric, Ionic, Corinthian, and Composite orders; which event happened 853 years after the devastation of Troila.

This happy restoration of the Augustan style, was also much owing to the princes of the house of Medicis; for John de Medicis, duke of Florence, became the patron or grand-master of the aforesaid lodge or academy; and his son Cosmo I. erected a After Christ fine library of the best ma- 1450.

manuscripts from Greece and Asia, with a curious cabinet of the rarest and most valuable things the earth could produce. His grandson, Lorenzo I. enriched the same at a vast expence, and built a great gallery in his garden for educating the most promising youths, of whom Michael Angelo was his favourite. His second son John, elected Pope Leo the tenth, was grand-master in rearing the cathedral of St. Peter at Rome. His cousin Julius, afterwards Pope Clement the seventh, also carried a St. Peter's as grand-master; and so that whole family thought it their honour to encourage arts and sciences.

and promote the interests of the fr^a. After Christⁿ ternity, down to Cosmo the 1561. second, created grand-duke of Tuscany, who was the Augustus of his day, as the patron of true architecture.

Baptista Alberti, was the first modern who wrote concerning architecture, in which he was soon followed by many able masters down to Andrea Palladio, at Venice, who had acquired great renown by his indefatigable labours to revive and restore the Augustan style. Thus was Italy again the mistress of the world, not indeed for imperial power, but for the arts of designing and building; now revived from Gothic rubbish and imperfection, and raised to an eminence little inferior to that of their former most splendid and perfect state.

From Italy the Augustan style soon spread all over Europe; for almost in every town where great works were carrying on, the craft formed themselves into lodges, read lectures, communicated their secrets and hints of knowledge, and performed all other

good old usages, that are preserved among masons to this day, and perhaps will be to the end of time.

Upon the perfect re-establishment of old architecture, the fraternity were not only supported in raising mighty works, but the great and noble encouraged and patronized the lodges, becoming brethren of the craft; which presaged them a happy prospect of quietly enjoying their freedom down many ages: so that here it will be very necessary to break off their story, and pursue the history of masonry into Britain, to the same happy period of being patronized by the good, the great and brave, the friends of freedom and of Britain, down to our own times.

THE
HISTORY
OF

Masonry in *Britain.*

CHAP. I.

The state of masonry in England, from the earliest tradition to the Norman conquest.

HISTORY is silent how long the posterity of Japhet, in the north and west of Europe, had lost their original fine skill, that they brought from the plains of Shinaar; or how the knowledge thereof came first into the British isles; the most early histories of our country being so interlarded with fables, and perplexed with contrarieties, that authors consent not where to begin, how to go on, or where to end, that the parts of it may with any tolerable colour of truth hang together.

Yet certain it is, that the first inhabitants of this island must have brought with them no small knowledge in masonry, as there are the strongest reasons to believe they were not the meanest proficient in the art of navigation; and the one was without doubt as necessary for them as the other.

There are yet in being some remains of very admirable skill in architecture, much earlier than the Romans, but now so defaced by villainous hands, and the ruins of time, that from the remaining rude structures thereof, it is hard to determine what might have been their original use, or in what a skilful manner they might have been designed; or how far we may presume to fix the name of barbarous and rude on what at this day is infinitely beyond the contrivance of any modern invention; as the means of performing those great works were perhaps lost soon after the age of those very barbarians who performed them.

The Druids in Britain had many of the usages of masons amongst them, probably gathered from the Magians;

they held the immortality and transmigration of souls from one body to another, held their assemblies in woods and groves, or under some wide spreading oak; which was also the practice of the patriarchs: And what they taught was committed to memory, and not on any account allowed to be written. They determined all causes, ecclesiastical and civil; taught philosophy, astrology, politics, rites and ceremonies, and poetry; and in songs set forth the heroic deeds of great men, to the imitation of posterity.

Year of the The Trojan race of Briflood 1318. tons built many towns, especially Ebrank, commended for a very great builder; from whom we have the cities of York and Edinburgh; his successors built Canterbury, Winchester, and Shaftsbury; with many temples to Apollo, Diana, &c.

Year of the Bladud is asserted to have flood 1444. been bred at Athens, and Before Christ from thence returning a great mathematician and architect, brought four philosophers

with him, which he placed at Stamford, having made that town a kind of university. He also built Bath, produced the hot waters there, committing the conservation thereof to Minerva; but presuming to fly with artificial wings, he fell from Apollo's temple in Treynovant, now St. Paul's, London, and so ended his days.

Upon the introduction of Before Christ the Romans, arts and sci- 55.
ences flourished apace; the famous wall from Solway to Tinnmouth, with many towns and castles, were built in a regular manner, and courts of justice and temples began to rise in splendor: But afterwards bloody wars breaking out between the conquerors and conquered, threw all into confusion again; for from the beginning it has been the fate of masons and masonry to suffer by wars, and ever transcendently to flourish in the glorious and happy days of peace.

The noble science of geo- After Christ
metry and architecture suf- 287.
fered great decay, till the reign of Carausius, who having shaken off the

Roman yoke, contrived by all means to render his person, and government acceptable to the people, by encouraging all worthy arts, together with the craft of masonry, particularly at Verulam, where Albanus, a worthy knight, was steward of his household, and overseer of his works; and geometry was then taught to most workmen concerned in building. This Albanus was afterwards converted to the Christian faith, by the preaching of Amphibalus of Caerleon, who hearing of his worthy deeds and great fame, came to him, and accomplished his conversion. St. Alban was the first who suffered martyrdom for the Christian religion in Britain.

The old constitutions affirm, and the old English masons as firmly believe it, that Carausius employed St. Alban to environ the city of Verulam with a stone wall, and to build him a fine palace; for which that British king made St. Alban the steward of his household, and chief ruler of the realm.

St. Alban also loved masons well,

and cherished them much, and he made their pay right good, viz. two shillings *per* week, and three pence to their cheer; whereas before that time, through all the land, a mason had but a penny a-day, and his meat. He also obtained of the king a charter for the free-masons, for to hold a general council, and gave it the name of Assembly, and was thereat himself as grand-master, and helped to make masons, and gave them good charges and regulations.

Soon after, Constantine After Christ the Great, born in Britain, 320. succeeded, who partitioned South Britain into provinces. During his reign the Christian religion flourished, the Britons enjoyed peace and plenty, and old Roman masonry once more appeared in many stately and curious buildings. In him expired the Roman vassalage, which had subsisted above 400 years.

But too soon was this After Christ dawning of glorious days 388. eclipsed, by most cruel and bloody wars; for Gratian, who was a Briton

by birth and education, so tyrannized over his countrymen, that in a short space he was slain; and now being destitute of a leader, the Irish, Scots, and Picts, broke in upon them, civil dissensions raged, and nothing but famine, blood, and desolation, was before their eyes. The noble and goodly structures every where demolished, and the liberal arts despised and forgotten.

The Anglo-Saxons were all rough ignorant heathens; and despising every thing but war, gave the finishing stroke to all the remains of ancient learning, that their brother savages had by accident left undemolished; affecting only their own barbarous manner of life, till some pious teachers from Wales and Scotland converted many to the Christian faith, but none of their kings. After Christ till Augustine the monk, 597. baptized Ethelbert king of Kent, and in a few years after, all the kings of the heptarchy were converted. Then churches, monasteries, palaces, and beautiful mansions, were built, and although they too late lamented the ignorant and destructive conduct of

their forefathers, yet they knew not how to construct the old architecture; but being zealous to the utmost of what they knew, followed the Gothic style in building many palaces, castles, fortified cities, and cathedral churches. This required many masons, who formed themselves into lodges, by direction of foreigners that came over to help them.

These Saxon lodges continued to improve, till Kenred king of Mercia, and general monarch, sent to Charles Martel, the right worshipful grand-master of France, father of king Pepin, who had been educated by brother Minus Grecus: He sent from thence some expert masons to teach the After Christ Saxons those laws and us- 710.

ages of the craft, that had been preserved from the havock of the Goths; but not the Augustan style, for that was buried in its own ruins in the west.

The clergy now studied geometry and architecture, such as it was; because though noble and wealthy, the kings and queens thought it meritorious to build churches and other pious

foundations, where many of them led a recluse life, and ended their days; their holy houses or monasteries were under the direction of the clergy, where the lodges usually were held.

After Christ Egbert, the first king of 830 to 872. all England, fortified his sea-ports, and Alfred the Great increased the navy, and fortified and rebuilt many towns, and founded the university of Oxford. He had about him the best architects, was the best king of England, employed the fellow-crafts wholly in brick and stone, and died illustrious in the year 900.

After Christ Edward, his successor, 920. left masonry to the depute king of Mercia, but afterwards placed his learned brother Ethelward, at the head of the fraternity, and founded the university of Cambridge, that had been long a nursery of the learned.

After Christ Athelstane ascended the 924. throne, and at first left the craft to the care of his valiant and active brother Edwin, called in some copies his son, but in all the old constitutions, it is thus set forth, viz. 'That

" though the ancient records of the
" brotherhood in England, were many
" of them destroyed, or lost in the wars
" of the Saxons and Danes, yet king
" Athelstane, the grandson of Alfred
" the Great, a mighty architect, the
" first anointed king of Eng- After Christ
" land, and who translated 930.
" the Holy Bible into the Saxon tongue,
" when he had brought the land into
" rest and peace, built many great
" works, and encouraged many ma-
" sons from France, who were appoint-
" ed overseers thereof, and brought
" with them the charges and regula-
" tions of the lodges, preserved since
" the Roman times, who also prevail-
" ed with the king to improve the con-
" stitution of the English lodges, ac-
" cording to the foreign model, and
" to increase the wages of working
" masons. That the said king's bro-
" ther, prince Edwin, being taught
" masonry, and taking upon him the
" charges of a master-mason, for the
" love he had to the said craft, and
" the honourable principles whereon
" it is founded, purchased a free char-

“ ter of his father, for the masons to
 “ have a correction amongst themselves,
 “ as it was anciently expressed, or a
 “ freedom and power to regulate them-
 “ selves, to amend what might hap-
 “ pen amiss within the craft, and to
 “ hold a yearly communication, and
 “ general assembly.

“ That accordingly prince Edwin
 “ summoned all the masons in the re-
 “ alm to meet him in a congregation
 “ at York, in June, *anno Dom.* 926.
 “ who came and composed a general
 “ or grand lodge, of which he was
 “ grand-master. And having brought
 “ with them all the old writings and
 “ records of the craft extant, some in
 “ Greek, some in Latin, some in French,
 “ and other languages; from the con-
 “ tents thereof, that assembly framed
 “ the constitutions and charges of an
 “ English lodge, made a law to pre-
 “ serve and observe the same in all
 “ time coming, and ordained good
 “ pay for the working masons.”

After Christ But good prince Edwin
 938 died two years before the
 king, to the great grief of the frater

nity ; though his memory is honourably mentioned in all the old constitutions, and will for ever be revered in the lodges. Much more might here be said of this worthy prince, but that shall be reserved for another part of this history.

The succeeding Saxon and After Christ Danish kings continued to 955 to 1041. employ the craft in rebuilding Glastonbury, to build and rebuild many religious houses ; and in the reign of Canute, arts and sciences flourished. Leofric, the wealthy earl of Coventry, at the head of the free masons, built the abbey of Coventry, and the king built Westminster-abbey, though not as it now stands.

C H A P. II.

The state of masonry from the Norman conquest to the reign of James I.

THE Norman princes, After Christ in imitation of their 1070. Saxon and Danish predecessors, encour-

raged the craft, and many noble persons became good architects, particularly Gundulph, bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury and Arundel, who were at the head of the masons, both for civil and sacred architecture; and among After Christ many other edifices, built 1090. the palace of Westminster, and Westminster-hall, two hundred and seventy feet long, and seventy-four feet broad, the largest single room upon earth.

After Christ Now the Norman barons 1100. found their great possessions in England were mostly the spoil of the Saxons, and held only on the uncertain tenure of royal pleasure; and finding that the laws of the Anglo-Saxons were much better adapted for securing the people's property than those of Normandy, the Normans began to call themselves Englishmen, asserted the Saxon rights, and obtained the first *magna charta*, or deed of rights and liberties of an Englishman.

After Christ The masons, during the 1146. reign of king Stephen, were

as much employed as the soldiers, under their grand-master Gilbert de Clare, marquis of Pembroke, by whom were built six religious houses, and the chapel of St. Stephen, in the palace at Westminster, now the house of the Commons of Great Britain; continuing still to flourish till the After Christ glorious reign of king Ed- 1357.

ward the third, who became the patron of arts and sciences. The charges and regulations of masons were now for good reasons revised and meliorated, as an old record thus sets forth: " In the glorious reign of king Edward III. when lodges were many and frequent, the grand-master, with his wardens, at the head of the grand lodge, with the consent of the lords of this realm, then generally, free masons, ordained,

" I. That for the future, at the making or admission of a brother, the constitutions and proper charges and monitions should be read by the master or warden, as hereunto annexed.

" II. That master masons, or ma-

“ sters of work, shall be examined if
“ they be able of cunning to serve
“ their respective lords, as well the
“ highest as the lowest, to the honour
“ and worship of the afore said art, and
“ to the profit of their lords; for they
“ be the lords that employ them and
“ pay them for their service and travel.

“ III. That when the master and
“ wardens meet in a lodge, the sheriff,
“ if need be, or the mayor or alder-
“ man, if a brother, where the chap-
“ ter or congregation is held, shall be
“ made fellow and sociate to the ma-
“ ster, in help of him against rebels,
“ and for up-bearing the rights of the
“ realm.

“ IV. That entered 'prentices at
“ their making, shall be charged not
“ to be thieves, nor thieves maintain-
“ ers. That the fellow-crafts shall
“ travel honestly for their pay, and
“ love their fellows as themselves, and
“ that all shall be true to the king of
“ England, to the realm, and to the
“ lodge.

“ V. That if any of the fraternity
“ shall be fractious, mutinous, or dis-

"obedient to the grand-master's orders, and after proper admonitions, should persist in his rebellion, then the lodge shall determine against him, that he shall forswear, or renounce his masonry, and shall no more be of the craft; the which if he presume to do, he shall be imprisoned till his grace be granted him and issued: For this cause, principally, have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art. *Amen.* So mote it be."

Richard the second succeeded his grandfather, and employed William of Wickham, bishop of Winchester, as grand-master, to rebuild Westminster-hall as it now stands; and Wickham also, at his own cost, built After Christ New-college in Oxford, and 1390.

founded Winchester-college. At last, when king Richard was in Ireland, Henry, duke of Lancaster, got the parliament to depose him, and next year procured his being murdered; who, after thus supplanting the unfortunate

Richard, mounted the throne, by the name of king Henry the fourth. He appointed Thomas Fitz-Allen, Earl of Surrey, grand master, founded Battle-abbey, and afterwards that of Fotheringay. In his reign the citizens of London built their large and magnificent Guild-hall.

The masons thus flourishing, held their lodges and communications more frequent than ever, and joy and harmony abounded, when, unthought of, nothing less than their utter extirpation was intended. For,

After Christ In the minority of king
1425.

Henry the sixth, the commons of England thought the masons worthy their notice, by attempting to disturb and overthrow all their lodges and communications for ever, by the following act of the third year of the said king, and the fourth of his age, intituled,

“Masons shall not confederate in
“ chapters or congregations.”

“Whereas, by the yearly congregations and confederacies made by
“ the masons in their general assemblies,

" the good course and effect of the sta-
" tutes of labourers be openly violated
" and broken, in subversion of the law
" and to the great damage of all the
" commons: Our sovereign Lord the
" king, willing in this case to provide
" a remedy, by the advice and consent
" aforesaid, and at the special request
" of the commons, hath ordained and
" established, that such chapters and
" congregations shall not be hereafter
" holden; and if any such be made,
" they that cause such chapters and
" congregations to be holden, and
" thereof convicted, it shall be adjudged
" felony: And that the other masons,
" who come to such chapters and con-
" gregations, be punished by prisonment
" of their bodies, and make fine and
" ransome at the king's will."

However, this thundering ordinance was never once executed, or in the least intimidated them from holding their assemblies, nor did they ever desire any of their eminent and noble brethren to get this act repealed, as they meddled not with any affairs of state; and for the wages of working

maſons free of the lodge, their laws forbade all combinations, truſting to their lords and founders for their reward, according to merit and love, and not for money.

After Chriſt Nay, in the minority of this
1429.

very king, a good lodge was held at Canterbury, under grand maſter Chicheley, as appears from the Latin register of William Molart, prior of Canterbury, in manuſcript, page 88. in which are named Thomas Stapyhton the maſter, John Morris, *Cuſtos de la lodge lathomorum*, or, warden of the lodge of maſons, with fifteen fellow-crafts, and three entered 'prentices, all there named.

And another record ſays, “ The
“ company of maſons, being otherwiſe
“ termed free maſons, of ancient ſtand-
“ ing, and good reckoning, by means
“ of affable and kind meetings diverſe
“ times, and as a loving brotherhood
“ uſe to do, did frequent this mutual
“ aſſembly in the time of King Henry
“ the ſixth, in the twelfth year of his
“ moſt gracious reign: When Henry
“ was thirteen years of age, *anno Dom.*

" 1534." And the said record describing a coat of arms, much the same with that of the London company of freeman-masons, it is generally believed that the said company is descended of the antient fraternity; and that, in former times, no man was made free of that company until he was installed in some lodge of free and accepted masons, as a necessary qualification. So that, before the troubles of this unfortunate king, the masons were every where in great esteem, and much employed: for the above record says farther, " That the charges and laws of the free masons, have been seen and perused by our late sovereign, king Henry the sixth, and by the lords of his most honourable council, who have allowed them, and declared, that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records of antient times, &c."

In the year 1442, king Henry himself was made a mason, and his example was followed by many lords and gentlemen of the court. By what follows,

it will be found, how very intent he was upon a thorough knowledge of the royal art, even before he was admitted amongst them. No doubt but every reader will feel some satisfaction in looking over this antique relation, though none more so than the true and faithful brother, in observing the glimmering conjectures of an unenlightened person, upon the fundamental principles, history and traditions of the royal art, though a philosopher of as great merit and penetration as this nation ever produced.

A letter from the learned Mr John Locke to the right Hon. Thomas Earl of Pembroke, with an old manuscript on the Subject of free masonry.

My Lord,

6th May, 1696.

I Have at length, by the help of Mr. Collins procured a copy of that M. S. in the Bodleian library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made

yesterday for the reading of my lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The M. S. of which this is a copy, appears to be about 160 years old; yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to have been the handwriting of K. Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entred himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your lordship longer by my preface from the thing itself.

Certayne questyons, with awnsweres to the same, concerning the mystery of maconrye; writtene by the hande of kynge Henrye the sixtbe of the name, and faithfullye copyed by me (1) Johan Leylande antiquarius, by the commaunde of his (2) highnesse.

They be as followeth,

Quest. **W**HAT mote ytt be? (3)
Answe. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenyngs, of waighthes

(1) *John Leland* was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) *His highnesse*, meaning the said king Henry VIII. Our kings had not then the title of majesty.

(3) *What mote ytt be?* That is, what may this mystery of masonry be? The answer imports, that it consists in natural, mathematical and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they should conceal.

and metynges, and the treu manere of faconnyng al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

Quest. Where dyd ytt begyne?

Answe. Ytt dyd begynne with the (4) fyrste menne yn the este, whych were before the (5) ffyrste manne of the west, and comynge westlye, ytt hathe brought herwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westlye?

(4) (5) *Fyrste menne yn the Este, &c.* It should seem by this that masons believe there were men in the east, before Adam, who is called the ffyrste manne of the west; and that arts, and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China, and the Indies.

Ans. The (6) Venetians, whoo beyng grate merchandes, comed ffyrst ffrome the este ynn Venetia, for the commodytie of marchaundy synge beith este and weste, bey the redde and myddlelonde sees.

Quest. Howe comede ytt yn Englonde?

Ans. Peter Gower (7) a Grecian,

(6) *The Venetians, &c.* In the times of menish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

(7) *Peter Gower.* This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis, he never dreamt of. We need only consider the French pronounciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into E

journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnynge entraunce yn al lodges of maconnes, he lerned muche, and retournedde, and wened yn Grecia magna (8) wachsynge, and becommynge a myghtye (9) wyse-

gypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the XLVII. proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hall

(8) *Grecia Magna*, a part of Italy formerly so called, in which the Greeks had settled a large colony.

(9) *Wyseacre*. This word at present signifies simpleton; but formerly had a quite contrary meaning. Weisager in the old Saxon, is philosopher, wrieman or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has by the same method of irony, given a general name to modern dunce.

acre, and greatlyche renowne], and her he framed a grate lodge at Groton (10) and maked many maconnes, some whereoffe dyd journeye yn Fraunce, and maked many maconnes, wherefromme, yn proceffe of tyme, the arte passed yn Engelande.

Quest. Dothe maconnes descouer here artes unto odhers?

Ans. Peter Gower whenne he journeyedde to Iernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless (12) maconnes hauethe always yn

(10) *Groton.* Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) *Fyrste made.* The word *made* I suppose has a particular meaning among the masons; perhaps it signifies, initiated.

(12) *Maconnes haueh communicatedde, &c.* This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

everyche tyme from tyme to tyme communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmefulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joinedde herwythe in the lodge, oder soche as do bynde the freres more strongelyche togeder, bey the proffytte and comodytye comyng to the confrerie herfromme.

Quest. Whatte artes haueth the maconnes techedde mankynde?

Answe. The artes (13) agricultura, architectura, astronomia, geometria, numeres, musica, poese, kymistry, gouernmente, and relygyonne.

Quest. Howe commethe maconnes more teachers than odher menne;

(13) *The arts, agricultura, &c.* It seems a bold pretence this of the masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd, is, that they reckon religion among the arts.

Ans. w. The hemselve haueth allein in (14) arte of fynding neue artes, whyche arte the flyrste maconnes receaued from Godde; by the whyche they fyndethe whaite artes hem plefethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelythe bey chaunce and herfore but lytel I tro.

Quest. Whatt dothe the maconnes concele and hyde?

Ans. w. They concelethe the art of ffyndynge neue artes, and thattys for her own proffytte, and (15) preise:

(14) *Arte of ffynding neue artes.* The art of inventing arts, must certainly be a most useful art, My lord Bacon's *Novum Organum* is an attempt towards something of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences, generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

(15) *Preise.* It seems the masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

They concelethe the art of kepyng
 (16) secrettes, thatt soe the worlde
 mayeth nothings concele from them.
 Thay concelethe the art of wunder-
 werkyng, and of foresayinge thynges
 to come, thatt so thay same artes may
 not be usedde of the wyckedde to an
 euuell ende; thay also concelethe the
 (17) arte of chaunges, the wey of
 wynnyng the facultye (18) of Abrac,
 the skylle of becommynge gude and
 persyghte wythouten the holpynges of
 fire, and hope; and the uniuerselle
 (19) longage of maconnes.

(16) *Arte of kepyng secrettes.* What kind of
 an art this is, I can by no means imagine. But
 certainly such an art the masons must have: For
 though, as some people suppose, they should have
 no secret at all, even that must be a secret which
 being discovered would expose them to the highest
 ridicule: and therefore it requires the utmost
 caution to conceal it.

(17) *Arte of chaunges.* I know not what this
 means, unless it be the transmutation of metals.

(18) *Facultye of Abrac.* Here I am utterly in
 the dark.

(19) *Uniuerselle longage of maconnes.* An uni-
 versal language has been much desired by the lear-
 ned of many ages. It is a thing rather to be wish-

Quest. Wylle he teche me thay same artes?

Ans. Ye shalle be techedde yff ye be warthye, and able to lerne.

Quest. Dothe all maconnes kunne more then odher menne?

Ans. Not so. Thay onlyche haueth recht and occasyonne more then

ed than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told, that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I desire most to know is, *The skyle of becommynge gude and persyghte*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "The better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it,

odher menne to kunne, but manye do-
eth fale yn capacity, and manye more
doth want industrie, thatt ys perne-
cessarye for the gaynyng all kunnyng.

Quest. Are maconnes gudder men
then odhers?

Ans. Some maconnes are not so
vertuous as some other menne; but yn
the moste parte, thay be more gude
than they woulde be yf thay war not
maconnes.

Quest. Doth maconnes love eidther
odher myghtylie as beeth sayde?

Ans. Yea verylyche, and yt may
not odherwise be: For gude menne
and treu, kennynge eidher odher to be
soche, doeth always love the more as
thay be more gude.

*Here endethe the questyonnes, and
answers.*

I know not what effect the sight of
this old paper may have upon your
lordship; but for my own part I can-
not deny, that it has so much raised
my curiosity, as to induce me to enter

myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My Lord,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

*A Glossary to explain the old words in
the foregoing.*

A <i>ALLEIN</i> , only	<i>Myddlelonde</i> , Me-
<i>Alweys</i> always	<i>diterranean</i>
<i>Beithe</i> , both	<i>Myghte</i> , power
<i>Commoditye</i> , con-	<i>Occasyonne</i> , oppor-
<i>ueniency</i>	<i>tunity</i>
<i>Confrerie</i> fraternity	<i>Oder</i> , or
<i>Faconnyng</i> , form-	<i>Onelyche</i> , only
<i>ing</i>	<i>Pernecessarye</i> , abso-
<i>Fore-sayinge</i> , pro-	<i>lutely necessary</i>
<i>phecying</i>	<i>Preise</i> , honour
<i>Freres</i> , brethren	<i>Recht</i> , right
<i>Headlye</i> , chiefly	<i>Reckenyngs</i> , num-
<i>Hem plesethe</i> , they	<i>bers</i>
<i>please</i>	<i>Sonderlyche</i> , parti-
<i>Hemselfe</i> , them-	<i>cularly</i>
<i>selves</i>	<i>Skylle</i> , knowledge
<i>Her</i> , there, their	<i>Wacksynge</i> , grow-
<i>Hereynne</i> , therein	<i>ing</i>
<i>Herwyth</i> , with it	<i>Werck</i> , operation
<i>Holpyng</i> , beneficial	<i>Wey</i> , way
<i>Kunne</i> , know	<i>Whereas</i> , where
<i>Kunnyng</i> , know-	<i>Woned</i> , dwelt
<i>ledge</i>	<i>Wunderwerckynge</i> ,
<i>Make gudde</i> , are	<i>working miracles</i>
<i>beneficial</i>	<i>Wylde</i> , savage
<i>Metynge</i> , measures	<i>Wynnyng</i> , gaining
<i>Mote</i> , may	<i>Ynn</i> , into

C H A P. III.

*The state of masonry from king James I.
to the union.*

FROM this time the craft suffered neglect; first by the bloody wars of the houses of York and Lancaster, and afterwards by other means, till the union of the two crowns, when true architecture began again to dawn in this western part of the world; and the progress of it would have been more rapid, if queen Elizabeth had not discouraged the study of architecture. But hearing that the masons had some secrets they could not, or would not reveal to her, she became jealous of their assemblies, and sent an armed force to break up their annual communication at York on St. John's day December 27, 1561. But Sir Thomas Sackville, then grand-master, took care to send some of the great officers of the queen, that were masons, who the joining their assembly, made honour

able report to the queen, who ever after esteemed them as the cultivators of peace, friendship, brotherly love, arts and sciences, and never meddled with those who were given to change.

In the reign of king James the first, the famous and learned Inigo Jones being grand-master, the best craftsmen from all parts resorted to him, who always allowed good wages, and seasonable times for instruction in the lodges, which he constituted with excellent bye-laws, and made them like the schools or academies of designers in Italy. He also held the quarterly communication of the grand lodge, of masters and wardens, and the annual general assembly and feast on St. John's day, when he was annually re-chosen, till 1618, when William earl of Pembroke was chosen grand-master, and being approved by the king, he appointed Inigo Jones his deputy grand-master.

Masonry thus flourishing, many eminent, wealthy and learned men, at their own request, were accepted as brothers, to the honour of the craft,

till the king died on the twenty-seventh of March, 1625. Grand-master Jones continued in office, and vigilant in carrying on the grand design, till unhappily the civil wars broke out; yet even during those wars, the masons met occasionally in many places.

It may not be amiss here to give the sentiments and practice of old masons, touching the government of their grand masters, *viz.* That kings, and other male sovereigns, are grand-masters during life, and appoint a deputy, or approve of his election, to preside over the fraternity, with the title and honours of grand-master; but if the sovereign is a female, or not a brother; or a minor under a regent, not a brother; or if the male sovereign, or the regent, though a brother, is negligent of the craft, then the old grand officers may assemble the grand lodge in due form to elect a grand-master, but not during life, only he may be annually re-chosen while he and they think fit.

After the restoration of king Charles the second, who though he had been

a mason abroad, neglected the craft, giving himself entirely up to his pleasures; however, in 1663, Henry Jermy, earl of St. Albans, be- Earl of St Albans, 1663.
ing grand-master, Sir John Denham, deputy grand-master, Sir Christopher Wren, and Mr John Webb, grand-wardens, made the following regulations, viz.

I. That no person, of what degree soever, be accepted a free mason, unless in a regular lodge, whereof one to be a master or a warden, in that division where such lodge is kept, and another to be a craftsman in masonry.

II. That no person hereafter be accepted but such as are able of body, honest in parentage, of good reputation, and an observer of the laws of the land.

III. That no person who shall be accepted a free-mason, shall be admitted into any lodge, until he has brought a certificate of the time and place of his acceptation, from the master of the limit where he was made, and the lodge kept. And the master shall enroll the same in parchment, and shall give a

account of such acceptations at every general assembly.

IV. That every person, who is now a free mason, shall bring to the master a note of the time of his acceptation, to the end that it may be inrolled in such priority of place as the brother deserves; and that the whole company and fellows may the better know each other.

V. That, for the future, the said fraternity of free masons shall be regulated and governed by one grand-master, and as many wardens as the said society shall think fit to appoint at every general assembly.

VI. That no person shall be accepted, unless he be twenty-one years old, or upwards,

Earl of Rivers, June 24. 1666. Thomas Savage, earl of Rivers, succeeded St. Albans as grand-master, who appointed Sir Christopher Wren deputy-grand-master, and Mr. John Webb, and Mr. Grinlin Gibbons, grand-wardens; but the deputy and wardens had the management of every thing concerning the craft.

This year, on the second of September, the city of London being almost destroyed by fire, the free masons were necessarily employed and encouraged to rebuild that noble city in a more elegant style than before. The deputy had formed a grand design of making it the most regular and splendid city in the world ; but by private properties, and other hinderances, this laudable design could not be carried into execution.

The elegant style of the craft evidenced itself in building the Royal Exchange ; St. Paul's cathedral, the footstone of which was levelled in due form by the king, grand-master Rivers, the architects, craftsmen, nobility and gentry, lord-mayor and aldermen, bishops and clergy, in the year 1673 ; designed and conducted by the deputy-grand-master Wren, as master of work, with his wardens, Edward Strong, the elder and younger. The monument, of the Doric order, 202 feet high from the ground, fifteen feet in diameter, its pedestal twenty feet square, and forty in height, with emblems in basso re-

lievo, by Gabriel Cibber, was finished in the year 1677. Many more fine buildings were raised, particularly St. Mary-le-Bow, St. Stephen's in Walbrooke, with its admirable cupola, if equalled, not excelled by any in Europe; the college of physicians: and the beautiful Middle-Temple gate.

Duke of George Villers, duke of Buckingham Buckingham, an old mason, 1674. became grand-master, but being indolent, he left all to deputy Wren and his wardens, and was succeeded by Henry Bennet, Earl of Arlington, who was 1679. too deeply engaged in state affairs to mind the lodges; yet in his mastership, the craft was very considerable, and many persons of distinction requested to be admitted, and were accordingly accepted by the fraternity.

Our worthy brother, the famous Elias Ashmole, Esq; an eminent philosopher, chymist and antiquary, founder of the noble museum at Oxford, which still bears his name, in page 15 of his diary, says, "I was made a free

"mason at Warrington, Lancashire,
"with colonel Henry Mainwaring, of
"Kerthingham, in Cheshire, by Mr.
"Richard Penket, the warden, and the
"fellow-crafts, on the 16th of Octo-
"ber, 1646." The writer of Mr.
Ashmole's life, who was not a mason,
before his history of Berkshire, page 6,
gives the following account of masonry.
"He (Mr. Ashmole) was elected a bro-
"ther of the company of free masons,
"a favour esteemed so singular by the
"members, that kings themselves have
"not disdained to enter themselves of
"this society. From these derived the
"adopted masons, accepted masons, or
"free masons, who are known to one
"another all over the world, by cer-
"tain signals and watch-words known
"to them alone. They have several
"lodges in different countries for their
"reception; and when any of them
"fall into decay, the brotherhood is
"to relieve them. The manner of
"their adoption or admission is very
"formal and solemn, and with the ad-
"ministration of an oath of secrecy,
"which has had better fate than all

“ other oaths, and has ever been most
“ religiously observed ; nor has the
“ world been yet able, by the inad-
“ vertency, surprise, or folly of any
“ of its members, to dive into this my-
“ stery, or make the least discovery.”

In some of Mr. Athmole's manu-
scripts, there are many valuable col-
lections relating to the history of the
free masons, as may be gathered from
the letters of Dr. Knipe of Christ-church,
Oxford, to the publisher of Mr. Ath-
mole's life; the following extracts there-
from will authenticate and illustrate
many facts in the foregoing history.

“ As to the ancient society of free
“ masons, concerning whom you are
“ desirous of knowing what may be
“ known with certainty, I shall only
“ tell you, that if our worthy brother
“ E. Athmole, Esq; had executed his
“ intended design, our fraternity had
“ been as much obliged to him as the
“ brethren of the most noble order of
“ the garter. I would not have you
“ surprised at this expression, or think
“ it at all too assuming. The sove-
“ reigns of that order have not disdain-

had our fellowship, and there have
been times when emperors were also
free masons. What from Mr. Ash-
mole's collection I could gather was,
that the report of our society's tak-
ing rise from a bull granted by the
Pope, in the reign of Henry the third,
to some Italian architects to travel o-
ver all Europe, to erect chapels, was
ill founded; such a bull there was,
and those architects were masons;
but this bull, in the opinion of the
learned Mr. Ashmole, was confirma-
tive only, and did not by any means
create our fraternity, or even esta-
blish them in this kingdom: but as
to the time and manner of that esta-
blishment, something I shall relate
from the same collections. St. Al-
ban, the proto-martyr, established
masonry here, and from his time it
flourished more or less, according as
the world went, down to the day
of king Athelstan, who, for the sake
of his brother Edwin, granted the
masons a charter. Under our Nor-
man princes, they frequently receiv-
ed extraordinary marks of royal fa-

“ your : There is no doubt to be made,
“ that the skill of masons, which was
“ always transcendently great, even in
“ the most barbarous times, their won-
“ derful kindness and attachment to
“ each other, how different soever in
“ condition, and their inviolable fide-
“ lity in keeping religiously their se-
“ cret, must expose them, in ignorant,
“ troublesome, and superstitious times,
“ to a vast variety of adventures, ac-
“ cording to the different fate of par-
“ ties, and other alterations in govern-
“ ment. By the way, it may be not-
“ ed, that the masons were always
“ loyal, which exposed them to great
“ severities, when power wore the trap-
“ pings of justice, and those who com-
“ mitted treason, punished true men as
“ traitors.

“ Thus, in the third year of Henry
“ the sixth, an act passed to abolish
“ the society of masons, and to hinder,
“ under grievous penalties, the holding
“ chapters, lodges, or other regular
“ assemblies. Yet this act was after-
“ wards repealed, and even before that
“ king Henry, and several lords of his
“ court, became fellows of the craft.”

Many lodges in the reign of Charles the second, were constituted by leave of the several noble grand-masters, the fraternity being still considerable, and many gentlemen and famous scholars requested to be admitted. Mr. Ashmole again says, in page 66 of his diary, " On March the 10th, 1682, about 5 *hor. post merid.* I received a summons " to appear at a lodge to be held next " day at Masons-hall in London, March " 11. Accordingly I went, and about " noon, was admitted into the fellow- " ship of free masons; Sir William " Wilton, knight; captain Richard " Borthwick; Mr. William Wood- " man; Mr. William Grey; Mr. Sa- " muel Taylour; and Mr. William " Wise: I was the senior fellow among " them, it being thirty-five years since " I was admitted; there were present, " besides myself, the fellows after- " named, Mr. Thomas Wise, master " of the masons company this present " year; Mr. Thomas Shorthose; &c. " We all dined at the Half-moon ta- " vera, in Cheapside, at a noble dinner

“ prepared at the charge of the new
“ accepted masons.”

Many of the fraternity's records of this and former reigns were lost in the next, and at the revolution: and many of them were too hastily burnt in our time, for fear of making discoveries.

Upon the death of grand-master Arlington in the year 1685, the lodges Sir Christo- met and elected Sir Christo- pher Wren, pher Wren grand-master, 1685. who annually, while carrying on St. Paul's, met those brethren who could attend him, to keep up good old usages till the revolution.

Particular lodges were mostly occasional in London, except where some great works were carrying on. Sir Robert Clayton procured an occasional lodge of masters to meet at St. Thomas's hospital in the year 1693, near which a stated lodge continued long afterwards. Besides the old lodge at St. Paul's, there was one in Piccadilly; another by Westminster-abbey, Holbourn, and Tower-hill. King William was privately made a mason, approved of the choice of Sir Christopher Wren,

greatly promoted the interests of the craft, appointed the fine new palace at Greenwich, in the year 1695, to be an hospital for seamen, and ordered it to be finished according to Jones's old design. This year also the most noble Charles duke of Richmond Duke of and Lenox, grandfather of Richmond, the present duke, master of 1695.

a lodge at Chichester, coming to the annual assembly in London, was chosen grand-master, and approved of by the king; Sir Christopher Wren was his deputy, who acted as before at the head of the craft, and was again chosen grand-master in the year 1698.

In the beginning of the reign of queen Anne, the Augustan style was every where most richly displayed; yet the lodges were more and more disused; partly by the neglect of masters and wardens; and partly by not having a noble grand-master, as in times past, the annual assembly was for some years not duly attended; and what was the worst of all, Sir Christopher Wren, through his great age, bodily infirmities, and retirement from the stage of

business and hurry, was no longer able to preside in their assemblies, by which the craft suffered some detriment.

C H A P. IV.

The state of masonry in England, with lists of the grand masters, and other officers of the grand lodge, since the union.

WE have seen in the foregoing history of masonry, by what means the craft flourished, and how they came to suffer decay; and that it was in the times of barbarity and ignorance, of tyranny and oppression, of war and bloodshed, when the popular rage and fury vented itself upon the noble sciences, or places dedicated to their use, and chiefly upon the professors and advocates of this royal art, which, as it was the most useful to mankind, so it was the first doomed to perdition. Indeed, the days have been in Britain, when this ancient and honourable fraternity suffered not a little from the ne-

glect of their grand-masters, who should have countenanced the communications with their presence, given life and vigour to their resolutions, and by precept and example, as well to keep the whole body firm, and steady and faithful to the ancient laws and usages of masons, as to preserve the honour and renown that the fraternity had acquired in the world, with the wise, learned, good, great and brave, from the commencement of time.

This year, under the reign May 1.
of queen Anne, the two kingdoms of Scotland and England were united into the one kingdom of Great Britain, that auspicious æra of peace and plenty to these nations. Now it was that the sciences began again to flourish, and masonry to resume its ancient lustre, and once more became the darling of the people, under their grand-master Sir Christopher Wren, whose great abilities certainly commanded all due respect, but his years and long absence made it necessary for the brethren to guard against all future decays of

their ancient and honourable craft.
Accordingly,

The lodges in and about London having met together, and constituted a lodge in due form, * revived the quarterly communication of officers and resolved to hold the annual assembly and feast, and then to elect a grand-master from among themselves, till they should again be honoured with having a noble brother at their head.

St. John's The brethren being assembled, and the oldest master mason being placed in the chair, they unanimously made choice of Anthony Sayer grand master of masons, who was immediately congratulated, invested, installed, and homaged as such.

118. George Payne, Esq; succeeded brother Sayer.

1719. John Theophilus Desaguliers, L. L. D. and F. R. S. succeeded brother Payne. And,

* So called, because it should meet quarterly according to ancient usage. And when the grand master is present, it is a lodge in ample form; otherwise only in due form; but both equal in authority.

George Payne, Esq; a- 1720.
gain succeeded brother Desaguliers as grand master mason. It was now recommended to the brethren the strictest observance of the communication; and that they should bring to the grand lodge any old writings and records concerning masons or masonry, to shew the good usages of old. Many manuscripts were accordingly brought and many of the most valuable concerning lodges, regulations, charges, secrets, and usages; particularly one written by brother Nicholas Stone, the warden of grand master Inigo Jones, were too hastily burnt by scrupulous brothers.

By the care and industry of grand-master Payne, the freedom of this society has been fixed upon that noble and solid basis which has engaged so many noblemen and princes to do honour to the craft by their constant attendance and laudable example—a series of such noble personages, as no age, society, or nation could ever boast to have ruled over them; and who, in a continued succession, will, in all pro-

bability, govern and direct them forever.

It will be necessary now to proceed to the recital of those great names who have honoured the fraternity by presiding over them, either as grand masters, or other grand officers.

1721. *John Montague*, duke of Montague, grand master

John Beal, doctor of physic, deputy grand master

Mr. J. Villeneuve, and *Mr. T. Morris*, grand wardens.

1722. *Philip Wharton*, duke of Wharton, grand master

J. Theo. Desaguliers, L. L. D & F. R. S. Dep. G. M. *Mr. Josh. Timson*, and *J. Anderson*, Gr. Wardens.

1723. *F. Scott*, E. of Dalkieth, late D. of Buccleugh, grand master.

J. Theo. Desaguliers L. L. D. & F. R. S. Dep. G. M. *F. Sorrel*, Esq; and *Mr. J. Senex*, Gr. Ward.

1724. *C. Lenox*, D. of Richmond, *Lenox*, and *Aubigny*, grand master,

Martin Folkes, Esq; Dep. Gr. M.
Geo. Payne, and Fr. Sorrel, Esqrs.
Gr. Ward.

1725. *J. Hamilton*, Lord Paisley,
now E. of Abercorn, grand master
J. Theo. Desaguliers, L. L. D. & F.
R. S. Dep. Gr. M. Col. D. Houghton,
and Sir T. Pendergast, Gr. Ward.

1726. *William Obrian*, earl of In-
chiquin, grand master
William Cowper, Esq; Dep. Gr. M.
A. Chocke, and W. Burdon, Esqrs.
Gr. Ward.

1727. *Henry Hare*, lord Coleraine,
grand master
Alexander Chocke, Esq; Dep. Gr. M.
N. Blackerby, Esq; and Mr. J. High-
more Gr. Ward.

1728. *James King*, Lord Kingston,
grand master
Nathaniel Blackerby, Esq; Dep. Gr. M.
Sir J. Thornhill, Kt. and M. O Connor,
Esq; Gr. Ward.

1729-30. *Thomas Howard*, duke of
Norfolk grand master
Nathaniel Blackerby, Esq; Dep. Gr. M.
Col. *G. Carpenter*, and *T. Batson*,
Esqrs. Gr. Ward.

1731. *T. Coke*, Ld. Lovel, now E.
of Leicester, grand master
Thomas Batson, Esq; Dep. Gr. M.
G. Douglas, M. D. and *J. Chambers*,
Esq; Gr. Ward.

1732. *Anthony Brown*, Lord Visc.
Montacuter, grand master
Thomas Batson, Esq; Dep. Gr. M.
G. Rooke, and *J. Moore-Smythe*, Esqrs.
Gr. Ward.

1733. *James Lyon*, earl of Strath-
more, grand master
Thomas Batson, Esq; Dep. Gr. M.
J. Moor Smythe, and *J. Ward*, Esqrs.
Gr. Ward.

1734. *John Lindsay*, E. of Craw-
ford, premier earl of Scotland, grand
master
Sir Cecil Wray, Bart. Dep. Gr. M.
J. Ward, Esq; and *Sir E. Mansel*, Bt.
Gr. Ward.

1735. *Thomas Thynne*, Ld. Visc.
Weymouth, grand master

John Ward Esq; Dep. Gr M.

Sir E. Mansel Bt. and M. Clare, M. A.
Gr. Ward.

1736. *John Campbell*, earl of Loudoun,
grand master

John Ward, Esq; Dep. Gr. M.

Sir R. Lawley, Bt. and W. Græme, M.
D. Gr. Ward.

1737. *Edward Bligh*, earl of Darnley,
grand master

John Ward, Esq; Dep. Gr. M.

Sir R. Lawley, and W. Græme, M. D.
Gr. Ward.

1738. *H. Bridges*, marq. of Carnarvon,
now D. of Chandos, grand master

John Ward, Esq; Dep. Gr. M.

L. D. Graham, and Capt. A. Robison
Gr. Ward.

1739. *Robert Raymond*, lord Raymond,
grand master

William Græme, Dr. of physick, Dep.
G. M.

J. Hervey Thursby, and R. Foy, Esqrs.
Gr. Ward.

1740. *John Keith*, earl of Kintore,
grand master

William Græme, Dr. of physie, Dep.
G. M.

J. Ruck, and W. Vaughan, Esqrs.
Gr. Ward.

1741-2. *J. Douglass*, E. of Morton,
Kt. of the thistle, grand master.

Martin Clare, M. A. & F. R. S. Dep.
Gr. M.

W. Vaughan, and B. Gascoyne, Esqrs.
Gr. Ward.

1743-4. *John Ward*, lord Ward,
grand master

Sir Robert Lawley, Bart, Dep. Gr. M.

E. Hody, M. D. and S. Berington, Esq;
Gr. Ward.

1745-6. *Thomas Lyon*, earl of Strath-
more, grand master

William Vaughan, Esq; Dep. Gr. M.

W. Græme, M. D. and F. Baker, Esq;
Gr. Ward.

1747-8. *James Cranstoun*, lord Cran-
stoun, grand master

Edward Hody, Dr. of physie, & F. R.
S. Dep. Gr. M.

F. Baker, and T. Smith, Esq; Gr. Ward.

1749-50-1. *William Byron*, lord By-
ron, grand master

Fotherley Baker, Esq; Dep. Gr. M.

The Hon. R. Shirely, and T. Jeffreys,
Esq; Gr. Ward.

1752. *John Proby*, lord Carysfort,
grand master

Thomas Manningham, Dr. of physie,
Dep. Gr. M.

The Hon J. Carmichael, and Sir R.
Wrottesley, Bart. Gr. Ward.

1753. *Thomas Manningham* M. D.
Dep. Gr. M.

Sir R. Wrottesley, and F. Blake Dela-
val Gr. Ward.

1754. *James Bridges*, marq. of Car-
narvon, son and heir to Henry D.
of Chandos, formerly grand master,
grand master

Thomas Manningham, Dr. of physic,
Dep. Gr. M.

The Hon. C. Proby, and F. Pinkstan,
Cr. Ward.

1755. *James Bridges*, marq. of Carnarvon, grand master

Thomas Manningham, M. D. Dep.
Gr. M.

The Hon. H. Townshend, and J. Dickson, Gr. Ward.

1756. *James Bridges*, marq. of Carnarvon, Grand master

Thomas Manningham, Dr. of physic,
Dep. Gr. M.

J. Naith, and B. J. Boetefeur, Esqrs.
Gr. Ward.

1757. *Sholto Charles Douglass*, lord Aberdour, grand master

John Revis, Esq; Dep. Gr. M.

William Chapman, Albert Vandenvelde, Esqrs. and John Entick, A. M.
Gr. Ward.

1758. *Sholto Charles Douglass*, lord Aberdour, grand master

John Revis, Dep. Gr. M.

J. Dickson, and T. Singleton, Esqrs.

Gr. Ward.

C H A P. V.

State of masonry in Scotland, from the earliest times; with an account of the institution of the grand lodge, and lists of all the grand-masters, and other officers of the grand lodge of Scotland.

THE ancient part of the history of Scotland is mostly taken up with relations of the many different civil wars in which they were continually engaged. The Picts, we learn, were a mechanical and mercantile people, and founded many cities, and built several strong castles in their dominions; while the Scots affected rather to be foldiers, and wholly given to the trade of war. In those days of ignorance and barbarism, we cannot expect to trace even the faintest dawnings of arts and sciences. The principle of

self defence was the greatest object of their study, which soon obliged them to have recourse to architecture, and to build houses and castles for their mutual preservation, and to repel the riotous insults of their lawless neighbours.—We can however still boast of many noble remains of the ancient Roman buildings, which plainly evinces, that the Romans, when they entered this country, brought along with them some of their best designers and operative masons, whom they employed in rearing those noble fabrics, of which we can so plainly at this day, trace the remains. Nor is it to be doubted but they communicated to the natives, and left behind them such a taste and knowledge for masonry, as has descended from them to the present generation.

A. M. 3945. From this period then, we before Christ may date the knowledge of masonry, and first introduction of the arts and sciences into Scotland: But to deduce its gradual progress from that time, would require a complete recapitulation of the history of Scotland; nor is it easy at this di-

stance of time, in a country so very deficient in the point of history, and who were ever engaged in civil wars, to point out all the different patrons of masonry, or who were the principal designers of those many ancient buildings we see in almost every corner of the country. Certain it is, masonry has been much cultivated and highly patronized all along, by the great and noble of his country: Hence those magnificent structures; hence those noble antique buildings, those remains of Gothic architecture, in almost every town in Scotland.

The fraternity of free masons in Scotland always owned their king and sovereign as their grand-master: To his authority they submitted all disputes that happened amongst the brethren. When not a mason himself, he appointed one of the brethren to preside as his deputy at all their meetings, and to regulate all matters concerning the craft. Accordingly we find James I. that patron of learning, coun- 1430. tenancing the lodges with his presence, "as the royal grand-master; till he

“ settled an yearly revenue of four
 “ pounds Scots, to be paid by every
 “ master mason in Scotland, to a grand-
 “ master chosen by the brethren, and
 “ approved of by the crown, one nob-
 “ bly born, or an eminent clergyman,
 “ who had his deputies in cities and
 “ counties; and every new brother at
 “ entrance paid him also a fee. His
 “ office empowered him to regulate in
 “ the fraternity what should not come
 “ under the cognizance of law-courts;
 “ to him appealed both mason and lord,
 “ or the builder and founder when at
 “ variance, in order to prevent law-
 “ pleas; and in his absence they ap-
 “ pealed to his deputy or grand-war-
 “ dens that resided next to the pre-
 “ mises.”

1441. William St. Clair, earl of Ork-
 ney and Caithness, baron of Roslin,
 &c. &c. got a grant of this office from
 king James II. He countenanced the
 lodges with his presence, propagated
 the royal art, and built the chapel of
 Roslin, that master-piece of Gothic ar-
 chitecture. Masonry now began to
 spread its benign influence through the

country, and many noble and stately buildings were reared by the prince and nobles during the time of grand-master Roslin. By another deed of the said king James II. this office was made hereditary to the said William St. Clair, and his heirs and successors in the barony of Roslin: in which noble family it has continued without any interruption till of late years. The barons of Roslin have ever since continued to prove the patrons of masonry, in countenancing the lodges, determining in all matters of difference amongst the brethren, and supporting with becoming dignity the character of grand-master mason over all Scotland. They held their head court (or in mason style) assembled their grand lodge at Kilwinning in the west country, where it is presumed masons first began in Scotland to hold regular and stated lodges. Nay, it is even alledged, that in this place the royal art first made its appearance, and the brethren, meeting here with hospitality and protection, formed themselves into a lodge; and their peaceable behaviour, their hospitable

and generous dispositions, recommending them to the notice of the country, they were soon associated by the great and wealthy from all parts. In process of time the craft became more numerous, and lodges more frequent throughout the country; the lodge of Kilwinning, under authority of the noble grand-masters, granting charters of erection and constitution to the brethren to form themselves into regular lodges, always under the proper provisions and restrictions, for their adhering to the strict principles of true old masonry, and preserving amongst themselves that harmony and union which ought, and always has subsisted amongst the fraternity.

Such continued to be the state of masonry, whilst the family of Rosslyn were in flourishing and prosperous circumstances: but that once opulent and noble family, through their too great generosity, falling back in the world, the present representative William Sinclair of Rosslyn Esq; (a real mason, and a gentleman of the greatest candour and benevolence, inheriting his predecessor

virtues without their fortune) was obliged to dispoſe the eſtate; and, having no children of his own, was loth that the office of grand maſter, now veſted in his perſon, ſhould become vacant at his death: more eſpecially, as there was but ſmall proſpect of the brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted, at the failure of the Rodin family), as in ancient days, our kings and princes continually reſiding in England.

Upon theſe conſidera- October 15.
tions, having aſſembled the 1736.
brethren of the lodges in and about Edinburgh, grand-maſter St. Clair re-
preſented to them how beneficial it would be to the cauſe of maſonry in general to have a grand-maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the craft; and that, as hereditary grand-maſter over all Scotland, he had called this meeting, in order to condeſcend on a proper plan for electing of a grand-maſter; and that

in order to promote so laudable a design, he proposed to resign into the hands of the brethren, or whomsoever they should be pleased to elect, all right, claim, or title whatever, which he or his successors have to reign as grand-master over the masons in Scotland; and recommended to the brethren, to look out for a nobleman or gentleman, one of the craft, fit to succeed his noble predecessors, a man qualified to patronize and protect the society, and support the character of grand-master with the honour and dignity becoming that high station; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

The brethren taking into consideration what the grand master had above represented, resolved upon proper rules and regulations, to be observed in the election of a grand-master against St Andrew's day next; and that they might not be said to take any step without the countenance and approbation of the more distant lodges, they ordered the following letter to be wrote to all the

lodges throughout Scotland, inviting them to appear by themselves or proxies, in order to concur in promoting so laudable a scheme.

BRETHREN,

THE four lodges in and about Edinburgh having taken to their serious consideration, the great loss that masonry has sustained thro' the want of a grand-master, authorized us to signify to you, our good and worthy brethern, our hearty desire and firm intention, to chuse a grand-master for Scotland; and, in order the same may be done with the greatest harmony, we hereby invite you (as we have done all the other regular lodges known by us), to concur in such a great and good work, whereby it is hoped masonry may be restored to its ancient lustre in this kingdom: And for effectuating this laudable design, we humbly desire, that, betwixt and Martinmas day next, you will be pleased to give us a brotherly answer in relation to the election of a grand-master, which we

“propose to be on St. Andrew’s day,
 “for the first time, and ever thereafter
 “to be upon St. John the Baptist’s day,
 “or as the grand lodge shall appoint
 “by the majority of voices, which are
 “to be collected from the masters and
 “wardens of all the regular lodges then
 “present, or by proxy to any master-
 “mason or fellow-craft in any lodge
 “in Scotland: And the election is to
 “be in Mary’s Chapel. All that is
 “hereby proposed is for the advance-
 “ment and prosperity of masonry in its
 “greatest and most charitable perfec-
 “tion. We hope and expect a suita-
 “ble return; wherein if any lodge are
 “defective, they have themselves only
 “to blame. We heartily wish you all
 “manner of success and prosperity, and
 “ever are, with great respect, your
 “affectionate and loving brethren, &c.

Mary’s Cha-
 pel.

Nov. 30.

1736.

This day being appointed
 for the election of a grand
 master and other officers to
 compose the grand lodge
 of Scotland, the following lodges ap-
 peared by themselves or proxies: viz,

Mary’s Chapel,
 Kilwinning,

Strathaven,
 Hamilton,

Canongate Kilwin-	Lanerk,
ing,	Dunfe,
Kilwinning Scots	Kirkaldie,
arms,	Journeyman ma-
Kilwinning Lieth,	sons, Edin.
Kilwinning Glas-	Kirkentulloch,
gow,	Biggar,
Cupar of Fife,	Sanquhar,
Linlithgow,	Peebles,
Dumfermline,	Glasgow St. Mun-
Dundee,	go's,
Dalkieth,	Greenock,
Aitcheson's haven,	Falkirk,
Selkirk,	Aberdeen,
Inverness,	Canongate & Lieth,
Lasmahego,	Leith & Canong.
St. Bride's at Doug-	Montrose.
las,	

When the lodge was duly met, and the rolls called over, there was produced the following resignation of the office of grand-master, by William St. Clair of Roslin, Esq; in favours of the brethren, or whomsoever they should be pleased to elect to that high office.

I William St. Clair of Roslin, Esq;
 taking to my consideration, that
 O

“ the masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors, and their heirs, to be their patrons, protectors, judges or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the craft and vocation of masonry, whereof I am a member; and I being desirous to advance and promote the good and utility of the said craft of masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit claim, overgive and discharge all right, claim or pretence that I, or my heirs, had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge or master of the masons in Scotland, in virtue of any deed or deeds made and granted by the said masons, or of any grant or charter made by any of the kings of Scotland, to and in favours of the said William and Sir William St. Clairs of Roslin, my predecessors; or any other manner of way whatsoever, for now

" and ever: And I bind and oblige me,
 " and my heirs, to warrant this pre-
 " sent renunciation and discharge at
 " all hands: And I consent to the re-
 " gistration hereof in the books of
 " council and session, or any other
 " judges books competent, therein to
 " remain for preservation; and there-
 " to I constitute

my procurators, &c.
 " in witness whereof I have subscribed
 " these presents (written by David
 " Maule writer to the signet) at Edin-
 " burgh, the twenty fourth day of No-
 " vember, one thousand seven hundred
 " and thirty-six years, before these wit-
 " nesses, George Frazer deputy-audi-
 " tor of the excise in Scotland, master
 " of the Canongate lodge, and William
 " Montgomery merchant in Leith mas-
 " ter of the Leith lodge.

WM. ST. CLAIR.

Geo. Frazer, Canongate Kilwinning, witness,
 Wm. Montgomery, Leith Kilwinning, witness.

Which being read, was ordered to be
 recorded in the books to be hereafter
 kept in the grand lodge of Scotland.

After this the brethren proceeded to the election of a grand-master; and, in consideration of his noble and ancient family, for the zeal he himself had now shown for the good and prosperity of the craft, they thought they could not confer that high honour upon any brother better qualified, or more properly entitled, than William St. Clair of Roslin Esq; whose ancestors had so long presided over the brethren, and had ever acquitted themselves with honour and with dignity. Accordingly,

By an unanimous voice, William St. Clair of Roslin Esq; was proclaimed grand-master-mason of all Scotland, and being placed in the chair, was installed, saluted, homaged and acknowledged as such.

Now we come to those halcyon days, when masonry began to flourish in Scotland in harmony, reputation and numbers; and many noblemen and gentlemen of the first rank, besides other learned men, merchants, clergymen and tradesmen, desired to be admitted into the fraternity; and finding a lodge to be a safe and pleasant re-

laxation from intense study or hurry of business, without politicks or party, took great pleasure and delight therein.

We shall now proceed to the recital of those great personages who have thought it their honour, to preside as grand-masters, or other officers of the grand lodge—such a series of names as no society can boast of having ever had at their head. And we congratulate the brethren on the happy prospect they still have of an honourable and worthy brother soon ascending Solomon's chair, and presiding as grand-master over them; under whose benign influence, may the craft continue to flourish and increase; may they be eminent and distinguished amongst their countrymen, for harmony and virtue, as belonging to a society dedicated for promoting these great and valuable purposes.

Nov. 30, 1736. *William St. Clair*
of Roslin, Esq; grand master.

Captain John Young, deputy grand master.

Sir William Baillie of Lamington, senior grand warden.

Sir Alexander Hope of Kerse, junior
grand warden.

Dr. John Moncrief, grand treasurer,

John M'Dougal, grand secretary.

Robert Alifon, grand clerk.

1727. *George earl of Cromarty,*
Gr. M.

Captain John Young, Dep. Gr. M.

Dr. William Congalton, Sen. Gr. W.

Dr. Charles Alston, Jun. Gr. W.

Thomas Miln, Gr. Tr.

John M'Dougal, Gr. Sc.

Robert Alifon, Gr. Clk.

1738. *John earl of Kintore,* Gr. M.

Captain John Young, Dep. Gr. M.

John Douglas, Esq; Sub. Gr. M.

Patrick Lindsay, Sen. Gr. W.

George Drummond, Jun. Gr. W.

Thomas Miln, Gr. Tr.

John M'Dougal, Gr. Sc.

Robert Alifon, Gr. Clk.

1739. *James earl of Morton,* Gr. M.

Captain John Young, Dep. Gr. M.

John Douglas, Esq; Sub. Gr. M.

Henry lord Cardross, Sen. Gr. W.

Archibald M'Aulay, Jun. Gr. W.

Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1740. *Thomas earl of Strathmore
and Kinghorn, Gr. M.*

Captain John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
Captain Arthur Forbes of Pittencrieff,
Sen. Gr. W.
Mr David Kennedy advocate, Jun.
Gr. W.

Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1741. *Alexander earl of Leven,
Gr. M.*

Captain John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
Sir Andrew Mitchel of West-shore,
Sen Gr. W.
James Colquhoun, Esq; Jun. Gr. W.
Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1742. *William earl of Kilmarnock,
Gr. M.*

Captain John Young, Dep. Gr. M.

John Douglas, Esq; Sub. *Gr. M.*
 Sir Robert Dickson of Carberry, Sen.
Gr. W.

Sir John Scott of Ancrum, Jun. *Gr. W.*

Thomas Miln, *Gr. Tr.*

John M'Dougal, *Gr. Sc.*

Robert Alifon, *Gr. Clk.*

1743. *James earl of Weemys, Gr. M.*

Captain John Young, Dep. *Gr. M.*

John Douglas, Esq; Sub. *Gr. M.*

William Nisbet of Dirleton, Esq; Sen.
Gr. W.

John Murray of Broughton, Esq; Jun.
Gr. W.

Thomas Miln, *Gr. Tr.*

John M'Dougal, *Gr. Sc.*

Robert Alifon, *Gr. Clk.*

1744. *James earl of Murray, Gr. M.*

Captain John Young, Dep. *Gr. M.*

John Douglas, Esq; Sub. *Gr. M.*

John Robertson Earnoch, Sen. *Gr. W.*

Dean-of-Guild Thomas Allan, Jun.
Gr. W.

Thomas Miln, *Gr. Tr.*

John M'Dougal, *Gr. Sc.*

Robert Alifon, *Gr. Clk.*

1745. *Henry David earl of Buchan,*
Gr. M.

Captain John Young, Dep. *Gr. M.*

John Douglas, Esq; Sub. *Gr. M.*

Alexander Tait, Esq; Sen. Gr. W.

John Brown, Esq; Jun. Gr. W.

Thomas Miln, Gr. Tr.

John M'Dougal, Gr. Sc.

Robert Alifon, Gr. Clk.

1746. *William Nisbet of Dirleton,*
Esq; Gr. M.

Major John Young, Dep. *Gr. M.*

John Douglas, Esq; Sub. *Gr. M.*

Francis Charteris of Amesfield, Esq;
Sen. Gr. W.

Andrew Hay, Esq; Jun. Gr. W.

Thomas Miln, Gr. Tr.

John M'Dougal, Gr. Sc.

Robert Alifon, Gr. Clk.

1747. *Francis Charteris of Amesfield,*
Esq; Gr. M.

Major John Young, Dep. *Gr. M.*

John Douglas, Esq; Sub. *Gr. M.*

Deacon Samuel Neilson, Sen. Gr. W.

John St. Clair, Esq; Jun. Gr. W.

Thomas Miln, Gr. Tr.

John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1748. *Hugh Seton of Touch, Esq;*
Gr. M.

Major John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
John St. Clair, Esq; Sen. Gr. W.
James Norrie, Jun. Gr. W.
Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1749. *Thomas lord Erskine, Gr. M.*
Major John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
Andrew Hay, Esq; Sen. Gr. W.
Charles Mack, Jun. Gr. W.
Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1750. *Alexander earl of Eglinton,*
Gr. M.

Major John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
Charles Mack, Sen. Gr. W.
Captain James Ogilvy, Jun. Gr. W.

Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1751. *James lord Boyd*, Gr. M.
Colonel John Young, Dep. Gr. M.
John Douglas, Esq; Sub. Gr. M.
James Stewart, Esq; Sen. Gr. W.
John Henderson of Leiston, Esq; Jun.
Gr. W.

Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
Robert Alifon, Gr. Clk.

1752 *George Drummond*, Esq; Gr. M.
Charles Hamilton-Gordon, Esq; Dep.
Gr. M.

George Frazer, Esq; Sub. Gr. M.
Joseph Williamson, Esq; Sen. Gr. W.
David Dalrymple, Esq; Jun. Gr. W.
Thomas Miln, Gr. Tr.
John M'Dougal, Gr. Sc.
James Alifon, Gr. Clk.

1753. *Charles Hamilton-Gordon*,
Gr. M.

Joseph Williamson, Esq; Dep. Gr. M.
George Frazer, Sub. Gr. M.

Dr. John Boswall, Sen. Gr. W.
 Patrick Lindsay, Esq; Jun. Gr. W.
 Thomas Miln, Gr. Tr.
 John M'Dougal, Gr. Sc.
 James Alifon, Gr. Clk.

1754. *James master of Forbes*, Gr. M.
 David Dalrymple, Esq; Dep. Gr. M.
 George Frazer, Esq; Sub. Gr. M.
 John Lumefden, Esq; Sen. Gr. W.
 Alexander Cunningham, Esq; Jun.
 Gr. W.
 Thomas Miln, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 James Alifon, Gr. Clk

1755. *Sholto Charles lord Aberdour*,
 Gr. M.
 George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 Dr. Henry Cunningham, Sen. Gr. W.
 William Budge, Esq; Jun. Gr. W.
 James Ewart, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 James Alifon, Gr. Clk.

1756. *Sholto Charles lord Aberdour*,
 Gr. M.

George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 Dr. Henry Cunningham, Sen. Gr. W.
 William Budge, Esq; Jun. Gr. W.
 James Ewart, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 James Alifon, Gr. Clk.

1757. *Alexander earl of Galloway,*
 Gr. M.

George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 David Ross, Esq; Sen. Gr. W.
 William M'Ghie, Esq; Jun. Gr. W.
 James Hunter, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 James Alifon, Gr. Clk.

1758. *Alexander earl of Galloway,*
 Gr. M.

George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 David Ross, Esq; Sen. Gr. W.
 William M'Ghie, Esq; Jun. Gr. W.
 James Hunter, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 George Beam, Gr. Clk.
 Mr. John M'Lure, Grand Chaplain.

1759. *David earl of Leven*, Gr. M.
 George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 Walter Stewart, Esq; Sen. Gr. W.
 Major James Seton, Jun. Gr. W.
 James Hunter, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 George Beam, Gr. Clk.
 Mr. John M'Lure, Gr. Ch.

1760. *David earl of Leven*, Gr. M.
 George Frazer, Esq; Dep. Gr. M.
 Richard Tod, Esq; Sub. Gr. M.
 Walter Stewart, Esq; Sen. Gr. W.
 Major James Seton, Jun. Gr. W.
 James Hunter, Gr. Tr.
 Alexander M'Dougal, Gr. Sc.
 George Beam, Gr. Clk.
 Mr. John M'Lure, Gr. Ch.

Throughout this golden æra of the fraternity, the royal art has been carefully and diligently propagated, the noblest evidences of true old architecture every where abounding, and perhaps never appeared to greater ad-

vantage since the Augustan age; as these nations in their high taste for building and culture of the sciences, far exceed the rest of Europe: so that the absolute and complete restoration of every thing ancient, noble, great and elegant, in architecture, has been by fate reserved to be completed in these happy islands: and that whilst any of those goodly structures continue to resist the ruins of time, the fame and glory of the most ancient fraternity in the world will be honoured and esteemed by all that love true knowledge; and joining the operative and moral architecture, together with the constant practice of the most extensive humanity, benevolence and charity, seem to promise a continuation till the final consummation of all things.

THE
CHARGES
OF A
FREE MASON.

TO BE READ

At the making of New BRETHREN,
or when the master shall order it.

The GENERAL HEADS, viz.

- I. *OF God and religion.*
- II. *Of the civil magistrate, supreme and subordinate.*
- III. *Of lodges.*
- IV. *Of masters, wardens, fellows, and apprentices.*
- V. *Of the management of the craft in working.*

VI. *Of behaviour, viz.*

1. *In the lodge while constituted.*
2. *After the lodge is over and the brethren not gone.*
3. *When brethren meet without strangers, but not in a lodge.*
4. *In presence of strangers not masons.*
5. *At home, and in the neighbourhood.*
6. *Towards a strange brother.*

1. *Concerning God and religion.*

A mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times masons were charged in every country to be of the religion of that country or nation, wherever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by what

ever denominations or persuasions they may be distinguished; whereby masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

11. Of the civil magistrate, supreme and subordinate.

A mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutiful to inferior magistrates; for as masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the calls of their adversaries, and promoted the honour of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the state, he is not to be countenanced.

in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the lodge, and his relation to it remains infeasible.

III. *Of lodges.*

A lodge is a place where masons assemble and work: Hence that assembly, or duly organized society of masons, is called a lodge, and every brother ought to belong to one, and to be subject to its bye-laws and the general regulations. It is either particular or general, and will be best understood by attending it. In ancient times, no master or fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the master and wardens, that pure necessity hindered him.

The persons admitted members of a

lodge, must be good and true men, free-born, of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. Of masters, wardens, fellows, and apprentices.

All preferment among masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the royal craft despised: Therefore no master or warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: Only candidates may know, that no master should take an apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning his master's lord, and of being made a brother, and then a fellow-craft in due time, even after he has served

such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the warden, then master of the lodge, the grand warden, and at length the grand master of all the lodges, according to his merit.

No brother can be a warden until he has passed the part of fellow-craft; nor a master until he has acted as a warden, nor grand warden until he has been master of a lodge, nor grand master, unless he has been a fellow-craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges. And for the better, and easier, and more honourable discharge of his office, the grand master has a power to chuse his own deputy grand master, who must be then, or must have been formerly, the master of a particular

lodge, and has the privilege of acting whatever the grand master, his principal, should act, unless the said principal be present, or interpose his authority by a particular command.

These rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity.

V. Of the management of the craft in working.

All masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the fellow craftsmen shall be chosen, or be appointed the master or overseer of the lord's work; who is to be called master by those that work under him. The craftsmen are to avoid all ill language, and to call each other by no disoblige-

ing name, but brother or fellow; and to behave themselves courteously within and without the lodge.

The master knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or apprentice than he really may deserve.

Both the master and the masons receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey; nor put the work to task that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a fellow craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work

in the master's absence to the lord's profit; and his brethren shall obey him.

All masons employed, shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the grand lodge.

No labourer shall be employed in the proper work of masonry; nor shall free masons work with those that are not free, without an urgent necessity: nor shall they teach labourers and unaccepted masons, as they should teach a brother or fellow.

VI. *Of behaviour, viz.*

1. *In the lodge while constituted.*

You are not to hold private committees, or separate conversation, without leave from the master, nor to talk

of any thing impertinent or unseemly, nor interrupt the master or wardens, or any brother speaking to the master: Nor behave yourself ludicrously or jestingly while the lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your master, wardens, and fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the grand lodge) and to whom they ought to be referred, unless a lord's work be hindered the mean while, in which case a particular reference may be made: but you must never go to law about what concerneth masonry, without an absolute necessity apparent to the lodge.

2. *Behaviour after the lodge is over, and the brethren not gone.*

You may enjoy yourselves with in-

nocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free conversation ; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state-policy, we being only, as masons, of the Catholic religion above-mentioned ; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the lodge, nor ever will. This charge has been always strictly enjoined and observed ; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. *Behaviour when brethren meet without strangers, but not in a lodge formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other brother, freely giving mutual instructions as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason; for though all masons are as brethren upon the same level, yet masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners.

4. *Behaviour in presence of strangers not masons.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to disco-

ver or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful fraternity.

5. *Behaviour at home, and in your neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours, know the concerns of the lodge, &c. but wisely to consult your own honour, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after lodge-hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange brother.*

You are cautiously to examine him, in such a method as prudence shall di-

rest you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, All these charges you are to observe, and also those that shall be communicated to you in another way; cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing

him all good offices, as far as is consistent with your honour and safety, and no farther. And if any of them do you injury, you must apply to your own or his lodge; and from thence you may appeal to the grand lodge at the quarterly communication, and from thence to the annual grand lodge, as has been the ancient laudable conduct of our forefathers in every nation; never taking a legal course, but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of master and fellows, when they would prevent your going to law with strangers; or would excite you to put a speedy period to all law-suits, that so you may mind the affair of masonry with the more alacrity and success; but with respect to brothers or fellows at law, the master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must however carry on their process, or law-suit, without wrath and rancour (not in the common

way) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

Amen, so mote it be.

A short charge to be given to new admitted brethren.

YOU are now admitted by the unanimous consent of our lodge, a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial, and honourable, as tending in every particular to render a man so, that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the royal art, and many of them have presided as grand masters over the masons in their respective dominions; nor think

it any diminution to their imperial dignities to level themselves with their brethren in masonry, and to act as they did. The world's great architect is our Supreme Master, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the lodge, for, as masons, we only pursue the universal religion, or the religion of nature: This is the cement which unites men of the most different principles in one sacred band, and brings together those who were the most distant from one another.

There are three general heads of duty which masons ought always to inculcate, *viz.* to God, our neighbours, and ourselves. To God, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator; and to look upon him always as the *summum bonum* which we came into the world to enjoy: And according to that view to regulate all our pursuits. To our neighbours, in acting upon the square, or doing as we would be done by. To ourselves, in avoiding all intemperan-

ces and excesses, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profession; and in always keeping within due bounds, and free from all pollution.

In the state, a mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives: He is to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance, than to extort it: He is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himself or family, to relieve them. In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the master and presiding officers, and to apply himself closely to the business of masonry, that he may sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of, or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the aforesaid duties: lest by his misconduct at any time, the lodge should pass under some evil imputations. Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane or break through the sacred rules of their order, and such as can do it they wish had never been admitted.

The ancient manner of constituting a lodge.

A New lodge, for avoiding many irregularities, should be solemnly constituted by the grand-master, with his deputy and wardens; or, in the

grand-master's absence, the deputy acts for his worship, the Senior grand warden as deputy, the junior grand warden as the senior, and a present master of a lodge as the junior.

Or if the deputy is also absent, the grand master may depute either of his grand wardens, who can appoint others to be grand-officers *pro tempore*.

The lodge being opened, and the Candidates, or the new master and wardens being yet among the fellow crafts, the grand master shall ask his deputy, if he has examined them, and finds the candidate master well skilled in the noble science and royal art, and duly instructed in our mysteries, &c.

The deputy, answering in the affirmative, shall, by the grand master's order, take the candidate from among his fellows, and present him to the grand master, saying, right worshipful grand master, the brethren here desire to be formed into a lodge; and I present my worthy brother A. B, to be their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fra-

ternity, wheresoever dispersed over the face of the earth.

Then the grand master, placing the candidate on his left hand, having asked and obtained the unanimous consent of the brethren, shall say, I constitute and form these good brethren; into a new lodge, and appoint you, brother A. B. the master of it, not doubting of your capacity and care, to preserve the cement of the lodge, &c. with some other expressions that are proper and usual on that occasion, but not proper to be written.

Upon this, the deputy shall rehearse the charges of a master; and the grand-master shall ask the candidate, saying, do you submit to these charges, as masters have done in all ages? And the new master signifying his cordial submission thereunto,

The grand master shall, by certain significant ceremonies and ancient usages, instal him, and present him with the book of constitutions, the lodge book and instruments of his office; not altogether, but one after another: and after each of them, the grand master

or his deputy shall rehearse the short and pithy charge that is suitable to the thing presented.

Next, the members of this new lodge, bowing all together to the grand master shall return his worship their thanks; and shall immediately do homage to their new master, and signify their promise of subjection and obedience to him by the usual congratulation.

The deputy and grand wardens, and any other brethren present, that are not members of this new lodge, shall next congratulate the new master; and he shall return his becoming acknowledgments to the grand master first, and to the rest in their order.

Then the grand master orders the new master to enter immediately upon the exercise of his office, viz. in choosing his wardens: And, calling forth two fellow crafts (master masons) presents them to the grand master for his approbation, and to the new lodge for their consent; upon which,

The senior or junior grand warden, or some brother for him, shall rehearse the charges of each warden of a private

lodge: And they signifying their cordial submission thereunto,

The new master shall present them singly, with the several instruments of their office, and in due form instal them in their proper places: And the brethren of this new lodge shall signify their obedience to those new wardens by the usual congratulation.

Then the grand master gives all the brethren joy of their new master and wardens, and recommends harmony; hoping their only contention will be a laudable emulation in cultivating the royal art and the social virtues.

Upon which, all the new lodge bow together in returning thanks for the honour of this constitution.

The grand master also orders the secretary to register this new lodge in the grand lodge-book, and to notify the same to the other particular lodges; and after the master's song, he orders the grand warden to close the lodge.

This is the sum, but not the whole ceremonial by far; which the grand officers can extend or abridge at pleasure; explaining things that are not

fit to be written: Though none but those, that have acted as grand officers, can accurately go through all the several parts and usages of a new constitution, in the just solemnity.

A prayer to be used of christian masons at the empointing of a brother: Used in the reign of Edward IV.

THE mighty God and father of heaven, with the wisdom of his glorious son, thro' the goodness of the holy ghost, that hath been three persons in one godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliss that shall never have an end.

A prayer to be used at the admission of a brother.

O Most glorious and eternal God, who art the chief architect of the created universe! grant unto us, thy servants, who have already entered our

selves into this most noble, ancient, and honourable fraternity, that we may be solid and thoughtful, and always have a remembrance of those sacred and holy things we have taken on us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained, and that these persons who are now to be made masons, may be worthy members, and may they, and all of us, live as men, considering the great end for which thy goodness has created us; and do thou, O God, give us wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where thy honour dwells; and grant Q Lord, that we may agree together in brotherly love and charity one towards another; and in all our dealings in the world, do justice to all men, love mercy, and walk humbly with thee, our God; and, at last, may an abundant entrance be administered unto us, into thy kingdom, O great Jehovah. *Now unto the king eternal, immortal, in-*

visible, the only wise God, be kingdom, power, and glory, for ever and ever. Amen.

Another prayer.

MOST holy and glorious Lord God, thou architect of heaven and earth, who art the giver of all good gifts and graces: and hath promised that where two or three are gathered together in thy name, thou wilt be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, to give us thy holy spirit, to enlighten our minds with wisdom and understanding, that we may know and serve thee aright, that all our doings may tend to thy glory, and the salvation of our souls: And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our brother may dedicate his life to thy service, and be a true and faithful brother among us; endue him with divine wisdom, that he may, with

the secrets of masonry, be able to unfold the mysteries of godliness and christianity.

This we humbly beg in the name, and for the sake of Jesus Christ, our Lord and Saviour. Amen.

A P R A Y E R.

THAT the great architect of the universe, the all-knowing, almighty, and eternal God, who hath made us masons, would through his grace and mercy to mankind pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudice with which they bar their breasts against the force of truth, and fortify themselves in darkness, ignorance and falsehood, to the end that the workers in the great work, in whatsoever part of the earth they may be scattered, may not only magnify thy great and glorious name, O Jehovah, but may be saved from all troubles and persecutions; that the glorious structure may

arrive at the height of heavenly perfection.

LIST of all the regular Lodges in Scotland, as they stand on the roll of the Grand Lodge Books.

- 1 **M**ary's chapel meets 3d Monday
Kilwinning
Edinburgh Kilwinning, Scots arms
Canongate Kilwinning, 1st Wednesday

Leith Kilwinning, 2d Monday

- 5 Perth and Schoon
Glasgow Kilwinning
Canongate and Leith, Leith and
Canongate, 1st Tuesday
Old lodge of Inverneis
Hamilton

- 10 Journeymen masons Edinburgh, 1st
Monday every quarter

Dumblane

Dalkeith

Maybole

Greenock Kilwinning

- 15 Torphichen

Dunkeld

- Montrose
Falkirk
Linlithgow
20 Coupar of Fife
Lesmahagow
Old lodge of Lanerk
Kilmarnock
Dunfrie
25 Old lodge of Peebles
St. Andrews
Dunfermling
Glasgow St. Mungo
Kirkintulloch
30 St. Andrews Inverness
Stirling
Falkirk
Bervie
Coltness
35 Selkirk
Bathgate
St. David's Edinburgh, 3d Tuesday
Forres
Aberdeen
40 Drummond Kilwinning from Greenock
Edinburgh from Dunfermling
Edinburgh St. Giles, last Monday
Kirkcudbright

- Kirkwall
 45 Thurso
 Crieffe
 Fort William
 St. Luke, 1st Monday
 Kilmolymook
 50 Auchterarder
 Dyfart
 Operative lodge of Dundee
 Edinburgh St. Andrews, 2d Friday
 Ancient lodge of Dundee
 55 Cumberland Kilwinning at Peebles
 Inverary
 Cumberland Kilwinning at Inver-
 nels
 Duke of Norfolk's lodge
 Union lodge of Drummond Kilwin-
 ning from Aleppo
 60 Banff
 Dumfries
 Maddiestoun
 Welsh Fuzileers
 Thistle lodge Edinburgh, 1st Friday
 65 Campbeltoun
 St. Machar
 Dyke
 Haddingtoun
 Kello

- 70 Glasgow Montrose
Inverkeithing
Huntly
White's lodge
Journeymens lodge, Dumfries
75 St. Michael's, Dumfries
Argyle's lodge, Glasgow
Royal Arch, ditto
Stonehaven
St. Nirsans at Brechin
80 Forbes lodge at Roseharty
St. Andrews lodge at Boken
Blandford lodge, Virginia
Alloa
St. Abbe
85 Moncur
Kirkcaldy
St. Paul's lodge, Glasgow
St. Andrews lodge, Perth
Castle of Dunbar
90 Pythagoric lodge, Borrowstounness
St. Regulus, Cupar of Fife
Prince of Wales lodge, from Edin-
burgh
Stirling Royal Arch
Lanerk Kilwinning
95 St. Columbus lodge
St. David's, Dundee

- Hooper St. John
 Union Kilwinning, at Charlestown,
 South-Carolina
 Annan St. Andrews
 100 Fort George
 King George the third's lodge from
 Edinburgh
 Scots lodge of St. Andrew, in the
 parish of St. Thomas, in the East
 Jamaica
 Musselburgh Kilwinning
 St. Duthus at Tain
 105 St. Andrews at Crail
 Duke of York's lodge
 Ceres in Fife
 St. George's
 Ratha

*An exact List of regular English lodges,
 according to their seniority and con-
 stitution.*

1 **K**ing's Arms, St. Paul's Church-
 yard, first Tuesday in every
 month.

2 The Horn, Westminster, second
 Thursday.

3 Shakespear's Head, Marlborough-street, 1st Tuesday, const. Jan. 17th, 1722.

4 Bell, Nicholas-lane, 2d Wednesday, const. July 11. 1721.

5 Mr. Braund, New Bond-street, 2d and 4th Thursday Jan. 19. 1722.

6 Rummer in Queen-street, Cheap-side, 2d and 4th Tuesday, Jan. 28. 1722

7 Daniel's coffee-house, Temple-Bar, 1st Monday, April 25. 1722.

8 One Tun in Noble-street, 1st and 3d Wednesday, May 1722.

9 King's Arms in New Bond-street, last Thursday, Nov. 25. 1722-3.

10 Queen's Head, Knave's-Acres, 1st and 3d Wednesday, Feb. 27. 1722-3.

11 Castle in Drury-lane.

12 Two Posts, Maiden-lane, Covent Garden, 1st and 3d Thursday, March 28. 1723.

13 Queen's Head, Great Queen's-street, 1st and 3d Monday, March 30.

14 Bull Head in Southwark, 2d Monday, April 1.

15 Cross Keys the corner of St Martin's Lane, 1st and 3d Wednesday, April 3.

16 Sun in Holburn, 1st and 3d Friday, May 5.

17 Mourning Bush at Aldersgate, 2d and 4th Friday, 1723.

18 French Lodge, the Swan in Long-Acre, 1st and 3d Monday, June 12.

19 Baptist Head and Anchor in Chancery Lane, second and last Thursday, Aug. 4.

20 Swan on Fish-Street-Hill, 1st Friday, Sept. 11.

21 Half-moon in Cheapside, 1st and 3d Tuesday, Sept. 18.

22 Swan and Olive-tree, White-cross-street, 1st Friday.

23 White Horse, Wheeler-street, Spittlefields, 2d Monday, Dec. 24.

24 Forest's coffee-house at Charing-cross, 2d and last Monday, March 27. 1724.

25 Three tons in the city of Norwich, 1st Thursday.

26 Whale in the city of Chichester, 3d Friday of the month, July 17.

27 Black Spread Eagle, Castle-lane in Chester, 1st Thursday.

28 Crown and Mitre, Northgate-street in Chester, 1st Tuesday.

29 Bunch of grapes, Carmarthen, South Wales.

30 Two Posts, Portsmouth in Hampshire, 1st and 3d Thursday, 4 o'clock.

31 Red Lion, Congleton, Cheshire.

32 Saff and Cocoa-tree in Moorfields, 1st and 3d Thursday, July.

33 Goat, Eagle-court in the Strand, 1st and 3d Monday.

34 Swan and Rummer in Finch-lane, 2d and 4th Wednesday. Masters lodge, every Sunday, Feb. 1725.

35 Paul's Head, Ludgate-street, 4th Monday of the month of April.

36 Angel and Crown in White-Chapel, 1st Wednesday in summer, 1st and 3d in winter.

37 King's Arms in the Strand, 1st Monday, May 25.

38 Swan in Long-Acre, 2d and last Wednesday, September.

39 Mount's coffee-house in Grosvenor-street, near Hanover-square, 1st Thursday in the month, Jan. 12. 1727.

40 White-lion in Aldersgate-street, 1st and 3d Friday, Aug. 19.

41 King's Head at Salford near Manchester, 1st Monday in the month.

42 Low's coffee-house, Panton street,
2d and 4th Friday, Jan. 31. 1727-8.

43 Three Flower-de-luces in St.
Bernard-street, Madrid, 1st Sunday.

44 Gibraltar at Gibraltar, 1st Tues-
day of the month, April 22.

45 Woolpack in Warwick, 1st and
3d Friday in the month, April 22.

46 Hoop and Griffin in Leadenhall-
street, 2d and 4th Monday.

47 Rose and Crown in Greek-street,
Soho, 1st and 3d Friday.

48 Fountain in Fleet-street, 1st and
3d Friday.

49 Anchor and Crown in Short's
Gardens, 1st and 3d Thursday.

50 Red Lion and Ball in Red-Lion-
street, Holbourn, 2d and 4th Wednes-
day, April 15.

51 Three tons in Scarborough, 1st
Wednesday, Aug. 27. 1729.

52 Three tons at Billingsgate, 2d
and 4th Thursday, Jan. 22.

53 Fountain, Snow-hill, 1st and 3d
Thursday, Jan. 24. 1730.

54 George at Northampton, 1st Sa-
turday, Jan. 16. 1730.

55 Bacchus and ton, Gravel-street, Hatton-Garden, 1st and 3d Friday.

56 St. Rook's Hill near Chichester in Suffex, once a year, viz. Tuesday in Easter week, conkt. in the reign of Julius Cæsar.

57 Red Lion in the city of Canterbury, 1st and 3d Tuesday, April 3d, 1730.

58 Vine in Long-Acre, 2d and 4th Wednesday; masters lodge, 1st and 3d Sunday, April 28.

59 Bacchus and ton in Bloomsbury-market, 2d and 4th Monday, May 22.

60 Lion in Lynn Regis in Norfolk, 1st Friday, Oct. 9. 1729.

61 Rose in Cheap-side, 1st and 3d Monday, Jan. 26. 1730.

62 East India arms at Bengal in the East Indies.

63 Saracen's Head in Lincoln, 1st Tuesday, Sept. 7.

64 Rainbow coffee-house, York-Buildings, 2d and 4th Thursday, July 17.

65 Queen's Head, Old Baily, 1st and 3d Thursday; masters lodge, 1st and 3d Sunday.

66 Black Lion in Jockey-fields, 1st and 3d Monday, Jan. 11. 1731.

67 Fountain, Bury St. Edmond's, 2d and 4th Tuesday.

68 Two Angels and Crown, Little St. Martin's-lane, 2d and 4th Friday.

69 Angel, Macclesfield, Cheshire.

70 Fleece, Bury St. Edmond's, 1st and 3d Thursday, Nov. 1.

71 Three tons, Newgate-street, 2d and last Monday, Oct. 21.

72 Three tons, Smithfield, 2d and 4th Wednesday, Dec. 17.

73 Old Antwerp behind the Royal Exchange, 1st Tuesday.

74 Fountain, borough of Southwark, 1st and 3d Tuesday, Jan. 14. 1732.

75 King's Arms, St. Margaret's-hill, Southwark, 3d Monday, Feb. 2.

76 New King's Arms at Leigh in Lancashire, Feb. 22. 1731.

77 Bell and Black-bird, Wolverhampton in Staffordshire, 1st Monday, March 28. 1732.

78 Horse-hoe and Rummer in Drury Lane, 2d and 4th Tuesday, April 11.

79 A l'hotel de Buffy, Rue de Buffy, a Paris, 1st Monday, April 3.

80 Sun in Fleet-street, 2d and last Tuesday, April 12.

81 Star in Coleman-street, 2d and 4th Tuesday, May 25.

82 King and Queen's heads in Rosemary Lane, 2d and 4th Monday, June 21.

83 Oxford Arms, Ludgate-street, 2d and 4th Thursday, June 29.

84 King's Arms, Dorset-street, Spittlefields, 2d and 4th Thursday, July 12.

85 White Horse in Ipswich, 2d and 4th Thursday.

86 New Inn in Exeter.

87 King's Arms in Piccadilly, 2d and last Thursday, Aug. 17.

88 Leg in Fleet-street, 1st and 3d Friday.

89 Crown, Upper Moorfields, 2d Tuesday, August 29.

90 Royal Vineyard, St. James's Park, every Saturday, 2 o'clock, Sept. 5.

91 Standard in Leicester-fields, 1st and 3d Tuesday, Sept. 8.

92 Virgin's Inn, Darby, Sept. 14.

93 A private room in Bolton Lee Moors in Lancashire, next Wednesday to every full moon, Nov. 9.

94 Cloath-workers Arms, Upper-Moorfields, 1st and 3d Tuesday, Nov. 15.

95 Turk's Head, Greek-street, Soho, 2d Thursday in summer, and 2d and 4th in winter, Dec. 12.

96 Seven Stars, Bury St. Edmond's, 2d and 4th Thursday, Dec. 15.

97 Old Mitre in Salisbury, 1st and 3d Wednesday, Dec. 27.

98 Ship coffee-house, near the Hermitage-bridge, 1st and 3d Thursday, Feb. 2. 1732-3.

99 Theatre tavern in Goodman's Fields, 2d and 4th Monday, Feb. 17.

100 King's Arms, Tower-street, near the Seven Dials, 1st and 3d Tuesday, March 3.

101 Bear, city of Bath, 1st and 3d Friday, March 18. 1733.

102 Globe in Bridges-street in Covent-Garden, 2d and 4th Thursday, March 23.

103 Shakespear's Head in Covent-Garden, Stewards lodge, the 3d Wed-

nesday in January, April, July, and October, 25th of June 1735.

104 Red Lion at Bury in Lancashire, next Thursday to every full moon, July 26. 1731.

105 Dog in Stourbridge, Worcestershire, every Wednesday, Aug. 1.

106 White Horse in Piccadilly, 1st and 3d Monday, Dec. 27.

107 Forell's coffee-house, Charing-Cross, 2d Wednesday.

108 Castle at Kingston in Surrey, 2d and 4th Tuesday.

109 Hamburgh in Lower Saxony.

110 Swan in Birmingham, last Monday.

111 Boston in New England.

112 Valenciennes in French Flanders.

113 Duke of Marlborough's Head in Petticoat-Lane, White Chapel, 2d and 4th Friday, Nov. 5. 1734.

114 Masons Arms Plymouth, 1st and 3d Friday.

115 Mitre in Mint-street, near St. George's Church in Southwark, 2d and 4th Tuesday, June 11. 1735.

116 At the Hague.

117 Fencers near Newcastle upon Tyne, 1st Monday, June 24.

118 At the Castle, Aubigny in France, 1st Monday, Aug. 12.

119 Sun. in Old Round-Court, 2d and 4th Tuesday, Aug. 26.

120 Lisbon lodge.

121 Lord Weymouth's Arms at Warminster in Wiltshire, 1st Thursday.

122 Rummer in Bristol, 1st and 3d Friday.

123 Anchor in Cock Lane, Snow-Hill.

124 Savana in the province of Georgia.

125 Ashley's London Punch-house, Ludgate Hill.

126 Three Cups in Colchester, 1st and 3d Monday.

127 Fountain in Shrewsbury, 1st Monday, April 16.

128 Fountain in Gates-Head, in the bishoprick of Durham, March 8. 1735.

129 Greyhound in Lamb-street, Spittlefields.

130 Three Crowns, Weymouth and Melcomb-Regis, Dorsetshire.

- 131 King's Head in Norwich.
- 132 George in Tyth-Barn-street in Liverpool.
- 133 Sun, Fish-Street-Hill, 1st and 3d Monday.
- 134 King's Arms Edgeburton-street, Birmingham.
- 135 Yorkshire Grey in Beer-Lane in Thames-street, 3d Friday, Dec. 2.
- 136 Black Dog Castle-street, Seven Dials, 2d and 4th Tuesday; masters lodge every Sunday, Dec. 21.
- 137 Blossom's Inn in Lawrence-lane, Cheap-side.
- 138 City of Durham in Swallow-Street.
- 139 Crown, West Smithfield, 1st and 3d Wednesday, Feb. 14.
- 140 King's Arms in Cateaton-street.
- 141 Horn, Braintree in Essex.
- 142 Three tons in Wood-street.
- 143 Westminster-Hall, Dunning's-Alley, Bishopsgate-street, 1st and 3d Wednesday, March 30. 1757.
- 144 White Chapel Court-house, White-Chapel
- * 145 Half-moon and three tons on Snow-Hill.

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F I N I S.

Form of Prayer

added to this edition.